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- I. Observations concerning the Manner and other Passages in the Apocalypse.
- II. Notes on Places of Scripture misapplied to the Millennial Hypothesis.

Written by way of Animaldevotion upon Two MS. Treatises.

- III. Dissertatio de Ecclesiæ in Terrâ sanctâ Fœderatâ.
- IV. De voce Metachèpheth, Gen. 1. 2. Et Ovo Primigenio.

Abbat de Vetrassimo Traditione.

ALSO

A Collection of EPISTLES
Written to Mr. Hayles of Pious Memory.

By the Pious and Learned

Dr. JOHN WORTHINGTON,
Sometime Master of Jesus College in Cambridge.

With the Author's Character, by Arch-Bp. Tillotson.

LONDON.

Printed for John WYAT, at the Rose
in St. Paul's Church-yard, 1704.

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THE
PREFACE.

THE REVEREND Dr. WORTON having re-
posed a great Trust in me,
by making me the sole Executor
of his Last Will and Testament,
I could not but think my self Oblig-
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A 2 ther,

THE PREFACE.

*ther, that most Divine Discourse
Entituled, The great Duty of
Self-Religion.*

*As to the rest of the Doctor's
(truly valuable) Papers ; Such as
I found in his Study, were care-
fully preserved, and faithfully dis-
posed of according to the express
Intent of his Will.**

* Some of which
have been since
Printed.

*But some were never
in my Custody, nor
heard I of them for many Years ;
they lying concealed in unknown
Hands, out of which they were
not retrieved till long after the
Expiration of my Trust : And
such are those contained in this
Volume.*

The

THE PREFACE.

The chief Occasion of my prefixing these Lines is the gratifying of the Publisher, and all Others that honour the Author's Memory, with the Publication of the much desired Character given him by the most Reverend D^r TILLOTSON, late Lord Arch-Bishop of CANTERBURY, in his Funeral Sermon; an exact and perfect Copy of which Character I here insert, as followeth.

“**T**HE Providence of God
“ hath now presented us
“ with a very proper, and a very
“ sad Occasion, to excite these
“ Thoughts in us; the *Death* of
“ this Reverend and Excellent

THE PREFACE.

“ Person, to whom we are now
“ paying our last solemn Re-
“ spects. And I never had, nor
“ perhaps may have an Oppor-
“ tunity of setting before you
“ a more Perfect and Lively
“ Example in this kind of an
“ unwearied Diligence and Acti-
“ vity, not only in the general
“ Work for which God hath
“ sent us into the World, but
“ in the particular Profession and
“ Employment which God had
“ call'd him to. I speak of him
“ to those, who, I dare say, are
“ ready to bear Witness to the
“ Truth of what I say; and
“ who have had for some time
“ the Opportunity and Happi-
“ ness

THE PREFACE.

“ nels to hear the joyful Sound
“ of his Doctrine, and to see
“ the Manner of his Life; and
“ who, I am confident, do now
“ esteem it their great Infelici-
“ ty that they shall see his Face
“ and hear him no more. I do
“ not intend to give you the Hi-
“ story of his Life; and there-
“ fore I shall not trouble you
“ with the Circumstances of his
“ Birth and Education, and such
“ like Considerations, which are
“ too remote from what I de-
“ sign in short to say of him. I
“ shall chiefly consider him in
“ his Profession; in his Accom-
“ plishments for it, and his Pub-
“ lick Usefulness in it. He had

THE PREFACE.

“by the great Industry and
“Pains of his whole Life, and
“God’s Blessing upon them,
“furnish’d himself with a great
“Stock of all Excellent Learn-
“ing proper to his Profession ;
“especially with that which did
“more immediately conduce to
“the Knowledge of the *Holy*
“*Scriptures*, the best and most
“proper Skill of a Divine.
“Thus he was peculiarly fitted
“to teach and instruct others ;
“and that his Doctrine might
“be the more effectual, he
“shew’d himself in all things
“a Pattern of Good Works,
“and taught others nothing but
“what he had first learned
“him-

THE PREFACE.

“ himself. His whole Demeanour was Pious and Grave ;
“ and yet not blemish’d with
“ any Moroseness, or fond Affectation. And as his Knowledge was great, so was his
“ Humility. He was a zealous
“ and sincere Friend where he
“ profess’d Kindness ; and Charitable to the Poor, even beyond the Proportion of his Estate. He was universally inoffensive, kind and obliging,
“ even to those that differ’d from him : And to set off all these Virtues, there was added to them, in a very eminent degree, the Ornament of a
“ meek and quiet Spirit, which in
“ the

THE PREFACE.

“the sight of God is of great
“Peace. Especially in Debates
“and Controversies of Religi-
“on, he was not apt to be pas-
“sionate and contentious; re-
“membering that the Wrath of
“Man worketh not the Righte-
“ousness of God; and that the
“Servant of the Lord must not
“strive, but be gentle unto all
“Men, apt to teach, patient, in
“meekness instructing those that
“oppose themselves, if peradven-
“ture God will give them Re-
“pentance to the Acknowledgment
“of the Truth. But that which
“was most singularly Eminent
“in him was the Publickness of
“his Spirit, and his great Zeal
“and

THE PREFACE.

“and Industry to be profitable
“and useful to the World, e-
“specially in those things which
“tended to the promoting of
“Learning and Piety. And, to
“that End, he was very Inqui-
“sitive after the Labours of
“Pious and Learned Men, and
“was very ready to take any
“Pains, and give any Assistance
“to the furthering the Publish-
“ing of them for the Benefit of
“the World. Of this I could
“give you many Instances, but
“I cannot omit One great one;
“the infinite Pains he took for
“several Years together in Col-
“lecting and Reviewing and
“Publishing the Works of that
“Learn-

THE PREFACE.

“ Learned and Excellent Per-
“ son Mr MEDE; which he did
“ with so much Care, that it
“ would be hard to instance
“ either in our own Nation, or
“ perhaps any where else, in
“ so vast a Work that was ever
“ Published with more Exact-
“ ness; by which he hath raised
“ up to himself a Monument,
“ likely to last, as long as Learn-
“ ing and Religion shall con-
“ tinue in the World. This
“ was the Temper of that good
“ Man who is now at Rest
“ from his Labours, and gone
“ to enjoy the Reward of them:
“ Who, as he delighted much
“ to inculcate the Example of
“ our

THE PREFACE.

“our Blessed Saviour, and to
“stir up Christians to the Imitation of it; so he made it
“his own Pattern, and like
“Him, *went about doing Good,*
“and *working the Work of him*
“*that sent him, while it was*
“*Day,* Considering that there
“was a *Night* a coming wherein
“no Man can work. To conclude;
“Let us be followers of
“him, as he was of Christ; and
“do all the Good we can, while
“we may; remembering that
“God will shortly bring us also
“to Death, and to the House
“appointed for all the Living.

That

THE PREFACE.

That which I have farther to add, is my Heartly Recommendation of the ensuing Miscellanies; not doubting but they will meet with, from all Ingenious and Candid Readers, the Approbation which several very Learned and Worthy Persons have exprest upon their reading them in Manuscript. And it is my most Humble and Heartly Prayer, that they may be blessed with Success, as to those Great and Best of Ends for which they are made Publick.

EDW. GLOUCESTER.

OBSERVATIONS

Concerning the

MILLENNIUM,

AND OTHER

Passages in the *Apocalypse*.

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EDW. G. BOYD

OBSERVATIONS

Concerning the

MILLENNIUM, &c.

S I R,

I Return with Thanks the *MS.* which I lately received of you. Till the last Week I could not get Time to peruse it. I love the Author's pacifick Spirit, his Christian Resentment of the Breaches in Christendom: But I doubt much whether the New way of Interpreting the *Apocalypse* (wherein he is engaged) be the proper Means for effecting the desired Good: And why I thus doubt, I give my Grounds in the following *Observations* upon the *MS.* wherein, for the more easie finding out the several Passages in the *MS.* I have referr'd to it with different Marks in the Margin of the respective Pages. Had the *MS.* been divided into Sections number'd, as I have done in these Papers, it had been more easie to refer to.

1. In the Description of *the Persons reigning with Christ*, the *MS.* confounds those that were *MS. p. 2.* beheaded for the Word of God, and those that had [*..*] not worshipped the Beast nor his Image.] But the

Apocal.
20. 4.

* So is
εἶδον un-
derstood
before
τὰς ψυ-
χὰς τῶν
πεπελε-
κισμένων.

Text, if well considered, seems to intimate a Distinction between the οἱ πεπελεκισμένοι and the οἱ τινες ἃ προσεκύνησαν, &c. Else why is it in the Greek καὶ οἱ τινες; the Grammatical Supplements of κείνων, and the repeating ἀπὸ κοινῆς the Word ψυχὰς and * εἶδον, being implied and obvious to observe. Though all that were beheaded (or slain) did not worship the Beast, yet all that worshipped not the Beast were not beheaded. The Observing of this Distinction hath its Use, as will appear hereafter.

MS. p. 2.
[:]

2. πεπελεκισμένων, or put to any other Death.] So I think too; and there is a more general Word in Apocal. 6. 9. ἐσφαγμένων: In both Places (where the Character of the Persons suffering is exactly alike) the Words imply real Death and Martyrdom, more than Persecution, which the Word πεπολημένων (used only in one Copy) imports.

Ibid.
[::]

3. And this is called a Resurrection, not in a proper Sense, but in a Similitude.] Of this I doubt: For the MS. doth immediately before understand by the πεπελεκισμένοι those that were beheaded, or put to any other Death. Now if the living again of such who were put to Death, be not a proper Resurrection; what is? For a Figurative Resurrection, I know, several Authors have contended; but upon very different Grounds. Some there are that understand the First Resurrection in a Spiritual Sense, viz. from the Death of Sin: Against the Forcedness and Incongruity of this Sense much might be said; but it needs not here, because this MS. is for another (more plau-

plausible) Sense, viz. a Freedom from Persecution and Bondage, and to that Purpose mentions *Ezek.* 37. unfitly quoted by some to prove the Article of the *Resurrection*, whereas a *Political Resurrection* is plainly meant by the Prophet (and herein I agree with the *MS.*) But how will this serve the Author's turn? Here in *Ezek.* they that rise again were never beheaded, nor put to any other Death; but the Persons spoken of in *Apocal.* 20. 4. were, according to his Explaining the * Word both in p. 2. and in * *πεπελα-*
p. 3. [*those that were put to Death for not wor- κισμένοι.*
shipping the Beast; for the Nations did kill those that did not join with them in that Worship] and therefore their Resurrection, or living again, and the Resurrection of those in *Ezek.* must signifie Two things, and are not of the same Importance.

4. But to prove, That the *Resurrection*, or *living again* (in *Apocal.* Chap. 20. 4.) is rather meant in a Proper, Literal, Physical, than a Metaphorical or Figurative Sense, (at least that the Resurrection of those that were beheaded or slain is so meant) I shall only mention what occurs in the next Verse, *οἱ δὲ λοιποὶ τῶν νεκρῶν ἐκ * ἀνέζησαν, &c.* But the rest of the Dead lived * Though
not again until the Thousand Years were expired: in Ver.
Where that a *Literal Resurrection* is meant, is 4. it is
acknowledged by the most that contend against *ἐζησαν,*
any yet that
this is the
same with

B 3

ἀνέζησαν, appears not only from the *Antitbesis*, but from the Use of the Word in the *Apocalypse*, which signifies always a *Living again*. See *Cb.* 2. 8. *Cb.* 13. 14. Thus also *Grotius* in both Places.

any *Millennium* to come ; this Sense being so clear, that they could not but own it. Now if the Resurrection of these be such, let it be consider'd, whether, when some are said to *live and rise again* at the Beginning of the Thousand Years, and other some (*viz. the rest of the Dead*) not to live or rise again till after the Ending of them (between which End and the Universal Resurrection, together with the Universal Judgment, there will be but

* Ver. 3. μικρὸν χρόνον. And so the Gr. Schol. on these Words; ὀλίγον ὁ χρόνος ὁ μετὰ τὴν τῆς διαβολῆς λύσιν μέχρι τῆς κατ' αὐτὴν ἀποφάσεως καὶ τῆς ἐν γέννη κολάσεως.

a * little Season to intervene) and when the Resurrection of those after the 1000 Years is not figurative, but proper and literal ; let it be seriously consider'd, I say, whether the Resurrection of those at the Beginning of the Thousand Years should not also be real and proper, as also their foregoing Death was. How harsh and incongruous doth such a figurative In-

terpretation of Ver. 4, 5. as the οἱ ἐξ ἐναντίας applaud themselves in, seem to the impartial and considering Reader [*viz. They that were beheaded, i. e. persecuted and in trouble, did rise and live again, i. e. they were in a flourishing Condition, in Peace, Dignity and Power: But the rest of the Dead (dead in a proper Sense) lived not again, till the Thousand Years were expired ; then at the general Resurrection they came out of their Graves, and lived in a proper Sense.*] The Harshness of such a Sense is evident ; and therefore that in the two Members of one and the same Sentence, connected with the Adversative Particle [But,] *Resurrection* and *Living again* should in the latter part be

taken not *Metaphorically*, or in a Similitude, but in a *proper* Sense, and in the former Part not *properly* also, but in a Similitude; it seems to me not so probable and natural a Method of Interpreting.

5. For the further enforcing of this Proof, I shall add this. If by this *Resurrection*, or *Living again* (in Ver. 5. as well as in Ver. 4.) be meant a *Figurative* Resurrection, Who are then the *οἱ λοιποὶ τῶν νεκρῶν* that shall enjoy it after the Thousand Years, or who are those other dead Persons that did not thus live again, till after that Time of the Christians flourishing and peaceful State? The *MS.* doth not speak to this Difficulty here (which is the fittest Place for explaining the whole Paragraph, imperfect and unsatisfying without it.) But in p. 25. there is somewhat said of this Clause, which will be fit here to bring into View, [*viz.* That the *οἱ λοιποὶ τῶν νεκρῶν* are the Jews dead for denying Christ, whose Resurrection is meant in Ver. 11, 12, &c. and is of a like Nature with the First Resurrection, unto which it evidently answers — after which Judgment and Resurrection appears a State of renewing or Restitution, the New Jerusalem from Heaven, or the Jews converted Church, p. 26. 28.] This is the Sense given by the Author of the *MS.* which seems to me very improbable, and involved with several Difficulties. The Truth is, the Phrase [*λοιποὶ τῶν νεκρῶν*] hath been very uneasy to them, as appears by their different Conceits about it: Some understand thereby the old Idolaters, or *Gnostick* Christians; Some understand those that were dead in *Romish* Superstitions and Popery: This

MS. understands the *Jews*; differing herein from *Grotius*, who concurs with us in the more easie natural Sense of the Phrase, *Reliqui mortuorum, prater Martyres scilicet* — But that ever such a Conceit as this of understanding by [*the rest of the Dead*] the *Jews* dead for denying Christ, was thought on by any Writer, I remember not; yet it matters not much that it seems strange, so it were probable and well-grounded.

* Which yet I think is too strait a Sense, if exclusive of all other but *Jews*.

6. But that it is altogether Improbable, will appear, if we consider; *First*, That the *New Jerusalem* begins not after the Thousand Years are expired, (as the Author supposeth, who hereby understands the State of * the restored *Jews*) but is contemporary with them, as shall be proved afterward in this Discourse. *Secondly*, That the *Resurrection* in *Ver. 11, 12, 13.* is the Ultimate and Universal Resurrection (mentioned there together with the Last Judgment) in a proper Sense, and therefore not any particular Figurative Resurrection of the *Jews*, as the Author and Mr. *Brightman* imagine: In which (and the like) Attempts we should be very cautious, and not over-forward to make void so illustrious a Testimony of Scripture, on which the Primitive Christians did ground their Belief of the Universal Resurrection and Judgment to come; as appears by several Passages out of the ancient Fathers, as *Irenaeus* one of the most ancient, and others. Besides, To allegorize a place of Scripture so full and express for those grand Articles of the Christian Faith, the *General Resurrection* and *Last Judgment*, is highly to gratifie the *Familists*, the Followers of *H. N.* who love to deal

deal thus with other Testimonies of Scripture concerning these and the like great Fundamentals of Christianity; all of which are not so clear and full from those Scriptures, as these Two are from *Ver. 11, 12, 13, 14, 15.* of this Chapter. Briefly, what I have propounded may be evinced thus. The *Sitting of Christ upon a great white Throne* (the same with his *βῆμα*, 2 *Cor. 5.*) the *Standing of the Dead, both small and great* (of what Condition and Quality soever) *before God*, or before the * *Throne* (which shews the Universality :) And we read here of the *Sea and Death, and Hades delivering up the Dead* which were in them (which implies, that all that were dead, wheresoever and howsoever they died, shall be brought into Being, and live again, and be judged according to their Works out of those Things which were written in the Books then to be opened :) How can these be naturally and unforcedly expounded of a *Metaphorical* Resurrection, or Conversion, of the *Jews*? When the hitherto unbelieving and obdurate *Jews* (a People of great Enmity against the Faith and holy Laws of Christ, a People of such a Temper, as is most distant from the Quality of Christ's Spirit and the Genius of the Gospel) When such shall be converted to the Christian Religion, and highly exalted according to the Importance of those Glorious things spoken of in the *New Jerusalem*; is this (according to the Style of the Scripture) a *Judging* of them, and doing to them *according to their Works*? What the Style and Sense of the Scripture is, when it speaks of Men being judged and differently dealt with, according to the different Quality of their Works,

* Some Greek Copies had (not *θεῶν*, but) *ἐν ᾧ*; such the *Vulg. Lat.* followed, *in conspectu throni.*

Works, may appear from *Rom. 2.* from *Ver. 5.* to *Ver. 10.* (where the *Jews* are mention'd as as well the *Gentiles*) *2 Cor. 5. 10.* *Matt. 16. 27.* *Apocal. 22. 12.* I may add, That in the Conversion and Restoring of the unbelieving *Jews*, the Richness of God's free Goodness will be as clearly manifested as it was in the Conversion of the unbelieving *Gentiles*: Hence those Phrases, *Not according to our Works* (*2 Tim. 1.*) *not by Works of Righteousness which we have done* (*Titus 3.*) *but according to his Mercy he saved us.* God's converting the *Gentiles* was not a Judging them according to their Works; the Scripture doth not so exprefs it; and the like may be said of the *Jews*. But to return to this Paragraph in the *Apocalypse*, (to omit other Particulars) let *Ver. 14.* be well consider'd, where *the casting of Death and Hades into the Lake of Fire* doth plainly shew, that here is meant the End of the World, and not the Beginning of a flourishing *Jewish* State on Earth: For so in *1 Cor. 15.* *The last Enemy to be destroy'd is Death, and then cometh the End*, viz. when he shall put all his Enemies under his Feet, subdue them all (the last of which is *Death*). and so deliver up the Kingdom to God, even the Father. It may be also fit here to enquire, whether any of the *Jews* converted at this Time (as the *MS.* affirms) shall die? For if *Death* and *Hades* be destroy'd, and cast into the *Lake of Fire* (as it is exprest in *Ver. 14.*) how can any of them die? (nay, any in the World, whether good or bad?) There can be no Death, but all those of the *Jewish* Nation converted must be immortal, and live I know not how long upon Earth; either till the Last Judgment
and

and General Resurrection; or else after such a long Proportion of Time here on Earth be translated into Heaven.

These are some of the Inconveniences which flow from this New Opinion. Mr *Brightman* hath given but a sorry Account of the fore-mention'd Passages in this Paragraph of Scripture, which the *MS.* doth warily decline here (and the like in other Places.) I have observed this *ἡρῆμῶς* (*ut molliissime loquar*) in too many Authors, who are wont to mention only so much of a Scripture-Paragraph as is more general, and apt to be smoothed into some handsomer Appearance and Compliance with their Hypothesis, without giving an Account of the other Particulars, which are most material and important. This ariseth from an undue Affection they have to themselves and some *Idola Specus*, particular Notions of their own which they would have to be true; and hence they catch at some single Expression or Phrase, which seems to be more plausible and capable of serving their Turn (and this is no where more done than in treating upon *Apocalyptical* or *Prophetical* Matters) but in the mean time look off, or take no Notice of the general Scope, or main Importance of the Paragraph, and give no Account of the other Particulars; which, though more material and considerable, are not so pliable and serviceable to their Hypothesis; nay, indeed, if impartially and closely consider'd, would quite overthrow it. This by the Way concerning the Unfitness of this Method for the Discovery of Truth.

There

There is One thing more, which I would, as an Appendix, superadd, that may further evince the Improbability of that *Figurative* and *Allegorical* Resurrection, for the which (and not any other) the Author of the *MS.* and the New Interpreters contend: The Sum of what I would say is this; If the *First Resurrection* (in *Ver.* 5, 6.) be to be understood *Figuratively* (as this *MS.* asserts) *viz.* of a flourishing, free and undisturbed Profession which Christians should enjoy for a Thousand Years from *Constantine* (as the New Interpreters do more particularly unfold the *Figurative* Sense) I would desire to know, how those Two singular and high Prerogatives mentioned in *Ver.* 6. can be verified of Christians living in that *Millennium*, *viz.* (1.) μακάριος ὁ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ, and (2.) ἐπὶ τούτων ὁ θάνατος ὁ δεύτερος ἐκ ἔχει ἐξουσίαν, &c. Were they, indeed, all *holy* and *blessed*, Priests of God and of Christ (holy and divine, devoted and consecrated to his Service, *an holy Priesthood offering up spiritual Sacrifices to God*, 1 Pet. 2.) Were they all worthy of this Character that had part in (or did partake of) that *First Resurrection* in the *Figurative* Acception of it? That Christians were not such during that *Millennium*, and the Enjoyment of what is meant by the *Figurative Resurrection*, the Adversaries will not affirm; the Corruption and Degeneracy of those that had part in this *First Resurrection* (according to their Sense of the Phrase) being manifestly notorious and undeniable (of which we shall have Occasion to speak more in these Papers :) Indeed, they were but few in this *Millennium* that did answer this Character; and they were

rather in a suffering than reigning Condition, as shall afterward appear. Then for the other Prerogative; Are *all* that enjoy'd a peaceable Christian Profession in the *Millennium* from *Constantine*, secured from the *Second Death*, so as it shall have *no Power on them* (Ver. 6.) nor they be *hurt by it* (as the Phrase is *Chap. 2. 11* ?) This the Adversaries cannot affirm, because of the former Particular: For if all (or Christians generally) not holy; then all not out of the reach and hurtful Power of the *Second Death*, nor in a Blessed State, nor secured from the *Second Death*, viz. Eternal Misery. But though they cannot upon good Grounds affirm it, yet their Notion of such a Figurative Resurrection supposeth none to be damned (but all to be secured from the *Second Death*) which lived within those Thousand Years from *Constantine*, and enjoy'd a peaceable time of Christian Profession for that Space (which is to partake of the *First Resurrection*, say they) and did continue in the outward Profession of that Religion. By this we may see the Difficulties that this Hypothesis of the Adversaries is charged with. What do they do in this Case? It's a Sight to be lamented, or smiled at, to see some feeling themselves caught and hamper'd in this 6th Verse, how they fling about and struggle to get out. And to rid their Hypothesis from the Inconveniences of this Verse they find no Way, but to betake themselves to that, which all Sects that are pinch'd by any Express Scripture run to, viz. to *Allegorizing*, with an Excluding of the proper Literal Sense, where a fair Account may be given of it. And having once begun to Al-

Allegorize, they are engaged, and must go on: So from allegorizing the *First Resurrection*, they go on to allegorize the *Second Death*: And as the *First Resurrection* must not in their Apprehension be so high and happy a State as we suppose it; so neither must the *Second Death* be so bad, so miserable a State, as we represent it; the being secured from the Power of it signifying (according to their Gloss) only a Rescuing or Freedom of Christians from those Destructions which the *Roman Tyranny* threatened them with, and a not being cut off from the Christian Assemblies, but enjoying them freely and undisturbedly. But it seems far more probable to understand the *Second Death* in this 6th Verse, as it signifies in the other Places of the *Apocalypse*, where the Notion is always the same, and more plain and unforced than that of the Adversaries; as particularly in the 14th Verse of this 20th Chapter, where the *Lake of Fire* is said to be the *Second Death*: But more at large is it exprest in the *Alexandrian Gr. MS.* (as also in the *Syriack Par.* which follow'd such a *Greek Copy*) ἔστι ὁ θάνατος ὁ δεύτερος ἐστὶν ἡ λίμνη τοῦ πυρός. So also in *Chap. 21. 8.* The *Lake that burneth with Fire and Brimstone* is said to be the *Second Death*. Whence I argue; If the *Lake of Fire*, or the *Lake that burns with Fire and Brimstone*, doth (according to the Style of the Scripture) signifie *Eternal Death and Misery*, then will the *Second Death* signifie and import also *Eternal Death and Damnation, Hell-punishment, and a State of Misery*. Now, that the *Lake of Fire* signifies *Eternal Death, a State of Torments and Misery,*

ry, such as the * Devil is capable of as well as Men, is evident from Verse 10. of *Apocal.* 20. which is the same with that *everlasting Fire prepared for the Devil and his Angels*, Mat. 25. 41. and call'd, Verse 46. *everlasting Punishment*, opposed there to *Life eternal*: To which I may add, Chap. 21. 8. where sinful Men are said to have their Part in the Lake that burns with Fire and Brimstone, i. e. the *Second Death* (which is contrary to the Blessedness of those that have their Part in the *First Resurrection*, Chap. 20. 6.) This is also the same with that *Fire unquenchable*, Mark 9. call'd *Hell* and *Hell-Fire*, (Ver. 45, 47.) opposed to *Life* and the *Kingdom of God* (Ver. 43, 45, 47.) Accordingly *Andr. Cesar* in *Apocal.* expounds the *Second Death*, in Chap. 20. to be ἡ ἀτελεύτητος κόλασις. And even *Grotius*, when not engaged in the *Apocalypse*, understands by the *Second Death*, the Miseries and Destruction to come upon the Ungodly in the other World. So he in his *Annot.* on *Wisdom*, Chap. 1, and 2. Besides, this Form of Speech [*the Second Death*] being borrow'd from the Jews (as *Paradise*, *Gehenna*, *the World to come*, and the like) must be understood and used in a Sense commonly received and known by that Form. Now the Ancient Jews understood by it the miserable State of the Wicked after the Death of the Body, opposed to *Life Eternal*, or the blessed Condition of the truly Religious: Thus in the *Chal. Par.* on *Dent.* 36. 6. *Eternal Life*, and the *Second Death* are opposed. And as in *Apocal.* 2. 7. to him that overcomes is promised

* And surely the casting of the Devil into the Lake of Fire and Brimstone (and so his being under the Power of the *Second Death*, and hurt by it) cannot be allegorized so as they allegorize it of Men.

Paradise, and the Eating of the Tree of Life; that is, Eternal Life is promised (which Sense of the Words is generally agreed on) So also in *Ver. 11.* it being promised to him that overcomes, *not to be hurt of the Second Death*, which is the Lake of Fire; the like Happiness hereafter is signified. As by *Paradise*, or the Garden of *Eden* is represented in Scripture Heaven and Happiness; so by the Lake *Asphaltites*, the Memorial of the Fire and Brimstone that from Heaven destroy'd *Sodom* and *Gomorrhah* (as well as by the Valley of *Hinnom*, where a Fire was continually burning) is represented Hell and Misery, *Jud. Ep. Ver. 7.* These things being so plain, it seems the more strange to me, that some should forcedly allegorize this *Second Death*, or the *Lake of Fire*, and the being cast into it, into something that belongs to this World, and relates to this State; and yet it is said to be the Portion of those, who are not at the Day of Judgment found written in the Book of Life, *viz. they should be cast into the Lake of Fire, Apocal. 20. 15. which is the Second Death, Ver. 14.* And surely this Punishment cannot refer to any Inconvenience in this World and State; for there shall be now an End to the World, and the Things therein: Nay, this Place is so clear, that even the Adversaries expound it of Eternal Fire and the Misery in the other World.

And with the like forcing of the Words do they allegorize the *not being hurt by the Second Death*, and *being freed from its Power*, into something in this World that respects this outward State. But these Phrases being taken in their known and received Notion, give a better and more

more easie Account of those *Scriptures* where they are found, than the Glosses of the New Interpreters. Upon another Design, but with as much Pretence as they, did *H. N.* allegorize these and the like Expressions of what concerns the Life to come into such a Sense, as referr'd only to this present Life; and thereby did attempt to evacuate all those Passages of *Scripture*, which import a *future* either *Reward* or *Punishment* in the other World.

To conclude; Having been thus large in speaking to the Second Clause in *Apoc.* 20. 6. I need not much to examine the Way they take to avoid the Difficulty from the First Clause; *Blessed and holy is he that hath part in the First Resurrection.* So saith the expresse Text of *Scripture*: But they of the other Perswasion are sufficiently convinced from the Histories of the Church, that those who had part in that Resurrection, and reign'd with Christ (according to their Sense) a Thousand Years from *Constantine*, were not all, nor for the most part, worthy of such a Character (Nor more worthy than those that were before this First Resurrection in *Constantine's* Days, so as to be called peculiarly *αγιος Holy*; for the Christians that lived before those Days, were more eminently Holy :) And therefore being put to it, they are forced (as before to bestow an Allegorical Mystical Sense upon plain Words, so here) to clap a new Sense and Signification upon the Word *αγιος Holy*; for by *Holy* they understand *Safe*, or separate from all Danger, *semotus ab omni malo*; rescu'd from the *Roman* Tyranny. 'Tis plainly evident out of *Scripture*, That the Notion of *Holiness* of
C Life

Life and *being Holy* doth consist in Separation from Sin and Sinners; thus in *Hebr.* 7. 26. are conjoin'd, *holy* and *separate from Sinners*. But because Holiness (when it refers to Persons) doth signifie the being separate *à malo culpa*, from Sin and Wickedness, doth it also signifie (as they fancy) the being separate *à malo pœna*, from Danger, Calamities and Sufferings? And except it signifie thus, can they give no tolerable Account of this Clause in the *Apocalypse*? This shews how much they are distress'd about their *Hypothesis*; which to Men of free Judgments will seem the more suspicious, in that it needs such poor Shifts to secure it. They bring no Proof from other Places of Scripture for this new signification of *Holy*. I remember not any such Passages in Scripture that by *being holy* understand *being safe*. I am sure that it has been the common Lot of those Christians that have been *Holy* in the plain, undoubted and known Sense of the Word, not to have been *holy* in this New Sense; they having been most exposed to the perillous Times, and to Troubles and Calamities; and are warn'd in Scripture to expect Persecution and Tribulations, through which they must enter into the Kingdom of God. The Apostle *Paul* was in an eminent degree *Holy* according to the common Acception of the Word in Scripture; but he was as eminently *unholy* or *not holy*, if by *Holy* be meant *Safe* and *free from*

2 Cor. 11. *Danger*; for he was often in *Perils of Waters*, in *Perils of Robbers*, in *Perils by his own Country-men*, in *Perils by the Heathen*, in *Perils in the City*, in *Perils in the Wilderness*, in *Perils in the Sea*, in *Perils among false Brethren*: Here are no less than

Eight

Eight Expressions of his perillous and unsafe and afflicted Condition, while he was in the World. But I need not enlarge to shew what strange Sense the Adversaries would make of this Passage in the *Apocalypse*, which I have insisted upon; having been larger in the *Appendix* than I intended. I remember that Mr. *Mede* in a Latin Epistle of his *ad Consocium* hath some Observations upon the right Notion of the *First Resurrection*; which it may not be unfit to consult: It is somewhere in his *Diatrib.* 4th Part; but I have not the Book, and therefore cannot direct to the Page.

7. For the time, a Thousand Years, it is not *MS. p. 2.*
perhaps to be taken exactly. It matters not much, [::]
 though it be not just a Thousand Years, so that
 it be so much (or very near so much) at least:
 The Scripture by a fixt determinate Number of
 Years doth not use to design a lesser Time.
 But I pass by this, it being not controverted by
 those who are of different Perswasions indeed
 about the *Epocha* of these Thousand Years, but
 not about the Term of a Thousand Years. What
 is in the *MS.* added out of *L. Capellus*, to me
 seems rather witty than congruous [*viz.* That
here is an Allusion to some ancient Accompt of a
like Time which Israel enjoy'd from the End of
their Egyptian Bondage to the Beginning of their
Captivity in Babylon, being a free People, and Sa-
tan bound for a Thousand Years.] For the State of
 the Christian Church, as yet in Trouble (and not
 yet come to the *Millennium*) is set out in the
Apocalypse by such Characters as allude to *Israel's*
 being in the Wilderness, as Mr. *Mede* hath
 C 2 shewn

shewn in several Particulars, and I shall think, very fitly and congruously, till I see that others can give a better Representation of those Particulars. But to speak to the Ground of the Author's and *Capellus* his Notion; I do not think that the *Israelites* were such a free People for those Thousand Years from the *Egyptian* Bondage to the *Babylonian* Captivity: For Ten Tribes were carried captive above an Hundred Years before the End of that *Millennium*, and then there were but Two Tribes remaining of the Twelve. And when they were an unbroken δωδεκάφυλον, they were not always in a reigning Condition. *Israel's* Condition in the Wilderness was מַעַן עֲנִיָּה (*Dent.* 8.) *ἵνα κακώσῃ σε, ut affligeret te*; and the like may be said of the many Difficulties they met with in the Land of *Canaan*; of which we have many Proofs in the Historical Books of Scripture, particularly in *Judges*, where we read that Six times they were in Bondage to their Enemies; God being provoked by them, did sell and deliver them into the hand of their potent Enemies, and sometimes for a long time; as for Forty Years into the hand of the *Philistines*, Chap. 13. And with such Hardships they were exercised more or less till the Days of *David* and *Solomon*, that Prince of Peace. And afterwards upon the Revolt of the 10 Tribes, what Wickedness and Troubles were in the Land, appears by the Book of *Kings*: And such was the afflicted State of the true Church of *Israel*, so low at some times, that it was scarcely to be discern'd; and *Elias* thought him-

himself to be * alone, and desired that he might die, 1 Kings 19. 14, 4. Much less do I think that Satan was bound for those Thousand Years from *Israel's* coming out of *Egypt* to their going into *Babylon*: For what is said of the *Gentile* Idolatry (wherein the Devil was active, and not bound) 1 Cor. 10. 20. was said of *Israel's* Idolatry, in *Deut.* 32. 17. *They sacrificed to Devils, and not to God; nay, they sacrificed their very Children to Devils,* Psal. 106.

* God told him, that there were 7000 in *Israel* that had not bowed to *Baal*; which yet was but a small number to the corrupt apostate *Israelites*; 7000 in 10 Tribes; when as there were number'd by *Joab* in the 10 Tribes 1100000 Men that drew Sword, 1 Chron. 21. 5.

37. after whom they were said to go a Whoring, Levit. 17. 7. So that the Devil was far from being bound (as he shall be, according to that in *Apocal.* 20.) but did *πλανῆσαι* deceive and corrupt them to the most abominable Idolatry: And particularly in the Idolatry of the Ten Tribes is mention made of the Devils, 2 Chron. 11. 15. and the like of the Two other Tribes, *Baruch* 4. 7. But I hasten to what is most material.

8. The Term from whence these Thousand Years MS. p. 3. take Beginning, is from the Destruction of the [..] Beast and Binding of Satan.] I agree with the MS. herein: But what the Author means by this, which is here so generally exprest, as also what he means by reigning with Christ, he doth more explicitly set down in p. 9. which therefore I shall consider in this Place, which is the fittest and most proper for it. In that p. 9. he makes this to be the Importance of that Millennium, wherein *Satan* is bound, and some are said to reign with Christ [viz. That Christians being freed

freed from the Persecution of Heathen Rome, by and upon the Destruction of that Empire, lived in Peace, and governed the World as the greatest Kingdom or Monarchy, till the Time of Gog and Magog's Empire.] This being the chiefest Matter of Enquiry (and therefore I suppose the MS. chose to begin with it) it need not seem strange, if I consider it more carefully, and discourse the more largely upon it.

9. Only before, by way of necessary *Preface*, I think it very seasonable and important to observe, That here, and all along in the *MS.* the Author seems to have too low and Worldly a Notion of the *reigning with Christ*, and of *Satan's being bound* (and herein unawares to symbolize too much with those of old and of latest Times, that deprav'd and stain'd this Primitive Truth by their unspiritual Representations of it) as if Worldly Ease, Outward Peace, Greatness and Rule, were the only or main Felicity of that State; They of old and the late Zealots judging of Things according to the Lusts of Ambition and Love of the World ruling in their Hearts : Whereas the Apostle *Peter* doth place the desired Happiness of *the New Heavens* and *the New Earth* (*i. e.* the World renew'd) in this; *ἐν οἷς δικαιοσύνη κατοικεῖ.* A more universal and excellent Righteousness, real Holiness prevailing more in the World; the Advancement of Things holy, just and good, pure, lovely, and of good Report; these, accompanied with Peace and Freedom, are most Essential and Fundamental to the Felicity of that *Millennial State*, which consists, 1. *In eximia*
San-

Sanctitate, verâ & singulari Justitiâ. 2. In summâ Pace; as may appear by several Passages of Scripture relating to that Time. Without the former, the Sunshine of Peace and outward Prosperity doth but ripen Men to more Wickedness, and disposeth Men, as they wax fat, to kick, to a wanton or wilful Behaviour towards God, to Irreligion, or a light esteeming of the Rock of their Salvation; that I may allude to that of *Moses* in *Deut. 32*. There is a Bondage to Sin and Error, which is really worse than any Outward Difficulties. What is it to be free from some Outward Hardships, and in the mean time to be δῆλοι τῆς φθορᾶς, δαλέυοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις? How infinitely unworthy is this to be called *The Kingdom of Christ*, or *The reigning with Christ*; it being in reality the Kingdom of the Devil, and a Reigning with him. When as therefore The Encrease of true Righteousness and Holiness is that wherein *Felicitas ultimi Seculi* doth primarily consist, and is especially look'd at in the first place, where the Scripture gives the Character of that State; I wonder'd that the Author made no Mention of that which *S. Peter* thought fit only to mention, viz. *Wherein dwelleth Righteousness*. In short, * *Vera* * (Not the
& minimè fucata Pietas in Seculo venturo utramque ἡ νῶστίς
paginam facit, prora & puppis est, πρῶτον καὶ μέσον nor the
καὶ τελευταῖον. Right and worthy Apprehensions εὐσέβεια
of God and Things Divine, agreeable Dispositi- Ψευδῶ-
ons and Affections, and an agreeable Life and νυμος,
Conversation in the World, make up that Right- wherein
eousness and true Holiness, which prevailing every Sect
in the World, bring Happiness with it, and doth pride
makes a real (and more than Poetical) *Golden* it self.)
Age. And what good and honest Heart is affraid
C 4 of

of the prevailing Encrease of that which is most dear to God? What hearty Christian doth not ardently desire that Righteousness and true Holiness may obtain more in the World, where Unrighteousness, Impiety and the Prince of Darkness have in all Ages reigned and domineer'd? There is nothing supposed in this Perswasion (so sober and so agreeable to the Votes of the best Christians) that is unworthy of God, and unfit for the Care of Divine Providence: There is not any thing of which any faithful Christian need be shy, in such a *Millennium*, in this New World; such as the Scripture describes, and is of God's making, not as Men unmortified and unrenow'd conceive and frame it in their Imaginations. To conclude this General *Idea* of the Better World to come (For to be too Particular about describing every *Modus* and *Circumstance* thereof, may be a too rash Curiosity, as well as needless and improper, when as the Thing it self must first be proved: But to speak in General) this I shall only add, That the Notion and Character I form of that Better

* In *Esay* 11. we may observe, that the Ground and Foundation of that Happy Peaceful State (set forth by Prophetical Figures and Schemes there) and such as hath not been yet the Ground and Foundation of it, is this in Ver. 9. *For the Earth shall be full of the Knowledge of the Lord, as Waters cover the Sea.*

State is this in short; Such an Encrease of the * true Practical Knowledge of God in the World, as shall be available and prosper to effect that Peace on Earth, that Good-will amongst Men, that Holiness toward God, that Righteousness toward Men, as cannot but make the World Happy, and so Happy as it never was yet in any Age thereof: (And this may be without that Disorder, Confusion, that

that Parity in Church or State which some have extravagantly imagined :) That there may be at last such a better Scene and Face of Things, such a really better State than ever yet was in the World ; which may answer the full Importance of *Satan's being bound*, and of the *faithful Christians reigning with Christ, for a Thousand Years* ; (which no State of the Christian Church hath yet done for such a Period of Time.) This is the Summ of what I understand by the Character and Notion of that *Millennial Felicity* yet to come. Wondering therefore why the Author in his Description of it omitted the Principal Character thereof, (without taking in of which all the Arguments that would seem to prove a *State of Peace* are not full and sufficient ; for a *State of Sanctity, Piety and Purity*, is as essential to the Notion and *Idea* of that Felicity, as a *State of External Peace* :) At last I found Two Words which should have been consider'd all along, yet are but barely mention'd in p. 14. [as an *Holy and Blessed People*.] Now that Christians living in Peace and Power, governing the World as the greatest Monarchy, have thus reign'd with Christ for a Thousand Years, as an *holy and blessed People* (which is indeed the Primary Notion of reigning with Christ) is not by any one Argument proved in this *MS.* nor by any Author of the same Perswasion that I ever heard of ; nor do I think ever will be. But of these two Words more when I come to that 14th Page. I shall now return after this (not unnecessary) Digression to that *Epocha*, or Term, whence this *MS.* saith the Thousand Years are to be accounted.

10. There

10. There are among the several *Epocha's* of this *Millennium*, Two more famous ones, insisted on by those that affirm the *First Resurrection* and the *Millennium* to be past already. One is from the spreading of the Gospel of the Kingdom of God after Christ's Ascension, or else the Destruction of *Jerusalem* and the *Jewish Religion*: This is very liable to many Exceptions, which he that can satisfy, — *erit mihi magnus Apollo*. The other *Epocha* (which is more plausible) is that from *Constantine's* Advancement to the Empire, his Edict for the Liberty of the Christian Profession. Which is the Sense of the Author; herein following *H. Grotius*, *Dr Hammond*, and before them *Mr Brightman*, who yet, as not being satisfied with that *Millennium*, doth begin a New one (of which the Scripture is silent) *viz.* from the Year 1300, where he supposeth the former did end.

The Difficulties that *this Epocha* is encumbered with, are many: Some that I have heretofore thought on, as they come to my Mind, I shall set down; without the clearing of which I cannot concur with this Author and them in that Opinion.

Arg. 1.

11. *First*, If the Thousand Years take their Beginning from *Constantine* and the Destruction of the Heathen Empire, or from the Freedom of Christians from the Persecution of *Rome Heathen*, (as the *MS.* doth insinuate all along;) then the Thousand Years expired about the Year 1310. This is obvious to one that hath the least Knowledge of the History of *Constantine's* Inauguration, and the Liberty for the Christian Profession, about the Year 310. But

But that the Thousand Years (mention'd in *Apocal.* 20.) did not expire then, I have these Grounds to doubt.

12. The *First* is this; If the Thousand Years expired about the Year 1310. then I desire to be satisfied in this Doubt; viz. How was *Satan* loosed at that Time to deceive the Nations in the Four Quarters of the Earth; *Apocal.* 20. 2, 8. (as before he is described by the like Character, *Ch.* 12. 9.) By the ὁ πλανῶν, &c. *Grotius* means, scil. *Idolorum cultu*; and with *Dr Hammond*, to deceive the Nations is to deceive and corrupt the World to Idolatry and Heathenism. (Nor do I except against this Sense; which I conceive is implied in the Word πλανῆσαι, and may be confirmed from several Scriptures, and from the Chaldee נִגַּן and נִיגַן signifying both to deceive and to be Idolatrous. This MS. speaks to this Sense in p. 3. The Devil deceived the Nations to worship him. That of *Grotius* in *Apocal.* 13. may here be remembred, *Verè Diabolo serviunt, qui colunt Idola.* And *Dr Hammond* understands the Worship of the Dragon and Beast in that Chapter of Idol-Worship. But to return;) According to this Acception of the Word, let it be shewn out of History, that about the Year 1310. the Devil then unbound and at Liberty, return'd to his old Trade of deceiving and seducing the World to Idolatry and Heathenism. What is said by some, That then the Devil seduced Greece by bringing *Mahometism* into it, is much short of deceiving the Nations that are in the Four Quarters of the Earth, as it is in *Ver.* 8. Besides those Nations are there said to be Gog and Magog,

Magog, which were deceived. And then for *Mahometism*, it is not Idolatry; that Religion being famous for abhorring all manner of Idols. By the Word *πλανῆσαι* some understand *excitare ad sevitiam, ad eadem piorum*; Let that Sense be also implied in the Word; And if so, let it be shewn out of History, That the Devil now loose and at Liberty, return'd to his old bloody Trade of persecuting even to Death, as he did before *Constantine's* Time; so that all those Persecutions which fell out within the Thousand Years from *Constantine* (*viz.* from 310. to 1310.) were but light and inconsiderable, and such as did speak the Devil to be fast bound and shut up, in respect of the Persecutions and Cruelties that beset Christians at the End of that *Millennium*, which must be proved to be so direful as to speak the Devil let loose again. But of this more hereafter.

13. The *Second* Ground I have to doubt, is this. If the Thousand Years expir'd about the Year 1310. I desire to know, What was the *beloved City*, and what was the *Gog and Magog*, that Satan (being unbound at the End of the Thousand Years) did deceive and stir up to fight against it? It becomes those that think as the Author of this *MS.* doth, to be more particular and express herein; because their Opinion makes These things to be past; and there are of them and others that are continually suggesting that of *Irenæus*, *Omnis Prophetia priusquam habeat efficaciam, enigmata & ambiguitas sunt hominibus: Cum autem venerit tempus, & evenit quod prophetatum est, tunc prophetia habent liquidam & certam*
ex-

expositionem. For Mr *Mede*, and those that are ἐμὸι καὶ οἱ ἄλλοι herein, affirming that this is yet to come; He and they may be allow'd to be more sparing in their Resolves: As Mr *Mede* call'd his Tract about *Gog* and *Magog* a *Conjecture*; which Modesty of his is well taken notice of by the Author.

Those that go a New Way of interpreting the *Apocalypse*, understand by *Gog* and *Magog* the * *Turks*; particularly the *Turks* under *Mahomet II.* Head of the *Ottoman* Family, who encamped against *Constantinople* (which they say is *the Beloved City*) and took it.

* So the Author all along in his MS. insinuates the *Turks* to be meant.

But this Invention is liable to many Exceptions; so I thought at my first reading of this New Sense some Years since. For, 1. This Encamping of the *Turks* against *Constantinople* was not at the Expiring of the Thousand Years from *Constantine*, but 140 Years after. And 2. *Constantinople* was taken, and the *Turks* have possess'd it above 200 Years: But the contrary Event (as to *the beloved City*) is far more probable in the *Apocalypse*; and therefore neither is the *beloved City*, *Constantinople*; nor by *Gog* and *Magog* are the *Turks* there meant. For I appeal to any ingenuous, unprejudiced and discerning Reader of *Apocal.* 20. 9. Whether it be not far more probable from the easie and natural Importance of the Words, That *the beloved City* was indeed encompass'd by *Gog* and *Magog*, but not taken by them; but on the contrary, that the Besiegers were in this their Attempt devour'd by Fire from God out of Heaven (And so the *beloved City* was suddenly and strangely deliver'd, and the Enemies destroy'd; as of old, *Jerusalem* the

the then Beloved City was unexpectedly delivered, and the *Assyrian* Army encamping against it was suddenly destroy'd; God in both Exigencies appearing ἀπὸ μυχῶν.) To conclude, The *Gog* and *Magog* in the *Apocalypse* are to be devoured by Fire from Heaven in their Attempt against the City: So were not the *Turks*; who not only encamped against, but took *Constantinople*; and still possess it, and flourish there, and there most of all. 3. I will add only this, That to me it seems more easie and probable by the *Beloved City* and *Camp of the Saints* to understand the *Holy City*, as the *New Jerusalem* is call'd in the next Chapter; and because the *holy City*, therefore the *beloved City*; as ἅγιοι καὶ ἡγαπημένοι are else-where conjoin'd in the Scripture. I shall not need I think to add more Particulars.

Arg. 2.

14. Secondly, If the 1000 Years take their Beginning from *Constantine*, or from the Christians being freed from the Persecution of *Heathen Rome*; then was Satan bound and shut up, so as that he should not deceive the World from the Year 310 (or 311 as some) to the Year 1310. That he was thus bound up during the *Millennium*, seems to me an Assertion as contrary to the History and Experience of those Times as any thing imaginable. And here, not to mention the more than mere Speculative harmless Errors amongst Christians, the too many portentosa dogmata infesting Christendom within that *Millennium*; which plainly shews, that Satan was not then bound that he might not deceive; and of the great Activity of Satan therein the ancient Fathers were very sensible (But to prætermit this)

this) What shall we think of the great Imposture of *Mahometism*, that in so short a time had such strange Successes in the World, so as at last to obtain Six Parts of the World, when as Christianity hath but Five (as some have cast it :) I say, What shall we think of this vile Imposture; the propagating of a Religion, wherein the impure *Mahomet* is set up and honour'd above the Holy *Messias*, the absurd *Alcoran* above the *Gospel of Christ*, which is the *Mystery of Godliness*, as well as the *Mystery* in which are hid all the Treasures of *Wisdom* and *Knowledge*? And this great deceiving of the World by *Mahometism* began before less than half of the *Millennium* from *Constantine* was run out; and so had continued, and to Admiration prosper'd in the World, 600 Years within that *Millennium*. And is not this an evident Instance that the Devil was not then bound, but loose to purpose? The Scripture speaks expressly of *Satan's* being bound and chain'd, cast into the bottomless Pit, and shut up and seal'd there for a Thousand Years, that he should not deceive; (here is one Expression upon another, *crescit oratio*, to shew his being disabled and made incapable to do it.) But this Opinion that begins the Thousand Years from *Constantine*, makes him to deceive (and so to deceive, as he never did more grossly, and yet more powerfully and prosperously, since his Fall) even when he is bound and chain'd, and shut up from deceiving.

15. But leaving the *Mahometans*, let us take a short View of *Rome Christian*, though apostatized and degenerately Christian. And waving that

that Controversie, *Whether the Pope be the Anti-Christ*, (which comes not now into Consideration, and from which I shall not now take any Advantage for what I am about to urge) that which I would offer to be well consider'd, is this; If *Rome Christian* hath been *idolatrous*, (tho' not in that Way and Mode of *Idolatry* as *Rome Heathen*, yet) in a true, and not improper Sense guilty of *Idolatry*, (and haply the *Idolatry* not less dangerous to Men, nor less abominable to God, than that of the *Pagans*) and hath been *idolatrous* within the *Millennium* from *Constantine*, and hath also with a cruel Zeal propagated and enforced this *Idolatry* (which the Author of the *MS.* I believe doth not contradict:) Then I would be satisfied whether the Devil hath not been Active therein? and if so, how was he bound from deceiving the World? If this be *to be bound*, what more could Satan have done if he had been loose all the while? and what hath he done, since he hath been loose and unbound, worse than the deceiving of the World (within the *Millennium*) by promoting a New kind of *Idolatry* in the World instead of the Old *Pagan Idolatry*; as also by promoting *Mahometism* (of which before)? To what purpose did the Angel lay hold on him, and bind him with a great Chain, and cast him into the bottomless Pit, and shut him up, and set a * Seal (or sealed it) upon him; (Here are all the Methods and Means imaginable for securing of Satan, that he should not get out to deceive the World for these Thousand Years: But)

*The like
Expressi-
on for the
most se-
cure Cu-
stody ima-
ginable,

ut nullatenus pateret exitus, we have in *Daniel 6. 8.*
Matt. 27. 66.

But) to what purpose was all this? He might as well have been let alone; for he never did more mischievously deceive and abuse the World, than he did within those Thousand Years of his Binding, as this Opinion would have it. But the foremention'd Historical Events make it more than probable, That the binding of Satan for a Thousand Years was not from *Constantine*, or the being delivered from the Heathen Bondage; as I noted before, that Satan was not so strictly bound from the Time of the *Israelites* being delivered from the *Egyptian* Bondage; which this *MS.* supposeth to be a *Figure* of that binding of *Satan* mention'd in *Apoc.* 20.

16. That the *Thousand* Years begin not at *Constantine*, &c. is to me clear from hence, That they follow (or presuppose) the *Destruction* of *Babylon* (the *great City*) and the *Beast*. Now the *Destruction* of *Babylon* (or the *City Rome*, according to the Description of it in *Apocal.* 18. as it did not go before, so neither was it contemporary with *Constantine's* Reign; but is even yet to come; as might appear by considering the *Apocalyptical Synchronisms*, and by several Passages in that 18th Chapter, which I believe cannot but appear to the Author of the *MS.* to be as yet un-fulfill'd, and not past. But because I would not enter into more Controversie than needs, let it be supposed (what those of the New way conceive) That by the *Destruction* of *Rome* in *Chap.* 18. is meant the *Destruction* of it by the *Goths* and *Vandals* about the Year * 455. yet will this

Arg. 3.

D

Opi-

*This was but a partial De-

struction, not such a *παρακρησία* as is described in the *Apocalypse*.

Opinion of theirs be for the Confirming of my Argument: For this Destruction of *Rome* did follow almost 150 Years after *Constantine*; and therefore the *Millennium* which supposeth the Destruction of *Babylon* to go before, and is consequent upon it, could not begin from *Constantine*, in whose Reign that Destruction was not, but many Years after. But enough of this; It is so plainly evident, that I need not enlarge upon it.

17. The main ζήτημα therefore is, *Whether the Thousand Years do certainly follow (or presuppose) the Destruction of Babylon and the Beast.* And though I think this would be no Matter of doubtful Enquiry to those that with a free and discerning Spirit carefully consider the *Apocalyptical Synchronisms*; yet I shall superadd some things for the further understanding of it. And,

First, I think that whosoever doth well consider the mischievous Qualities (those black and direful Characters) by which *Babylon* and *the Beast* are set forth in the *Apocalypse*; it will be clear to such, and seem plainly to follow from the Nature of the things, that the Blessed *Millennium* could not be, till They were destroy'd that destroy'd the Earth: Two such contrary States could not be both at one Time; the violent Persecutions of the *one*, and the Freedom of the *other* from those Persecutions, could not be at once.

Secondly, The famous *Dnumviri*, Leaders in the *New Way* of interpreting the *Apocalypse*, both of them being convinced with the Light and Evidence of this Synchronism, do acknowledge in their

their *Annotations*, that the *New Jerusalem* and the *Millennium* do *synchronize*; and that they express the same Happy State of Christians. If therefore the *New Jerusalem* did follow the Destruction of *Babylon*; then must also the *Millennium*; and not come into being before. To pretermitt, That these two great Cities, *Babylon the Great* and *Jerusalem the Great City* (for so both are call'd) could not be and flourish together, they being Representations of Two States; and of so different Characters, as Light and Darknes are not more contrary: I say, to omit this,) I shall prove it thus. The *New Jerusalem* is represented as a *Bride, the Lamb's Wife*, Chap. 21. 9. or as it is in *Ver. 2. prepared as a Bride adorned for her Husband*; and this is the same that is meant in Chap. 19. 7. *The Marriage of the Lamb is come, and his Wife hath made her self ready*: (The Expressions in both Places are the same; nor do the *Duumviri* doubt of it, but understand both of the same Thing, viz. the quiet flourishing State of Christians under *Constantine*; though how impossible it is that this should be the Meaning, will appear shortly.) But that the *Marriage of the Lamb* is not till after the Destruction of *Rome, the great Whore*; appears from that joyous Song of Praise, *Ver. 1, 2, 3. Allelujah, Salvation and Glory and Honour and Power unto the Lord our God; For he hath judged*^a *the great Whore, &c. and hath*^b *avenged the Blood of his Servants at her Hand. (And*^c *her Smoak arose up for ever and ever.)* Where the Matter or Occasion of this Song is the Destruction of that

^a The like in Chap. 18. 8.

^b The like in Chap. 18. 20.

^c The like in Chap. 18. 9, 18.

Which shew that the same Destruction of *Babylon* is meant in both Chapters.

Babylon, or the great Whore, described in the Words foregoing in *Chap. 18.* And the Comfort is encreased and made more full by others whose Parts come in, *Ver. 6, 7.* saying, *Allelujah, for the Lord God Omnipotent reigneth; Let us be glad and rejoyce, for the Marriage of the Lamb is come, and his Wife hath made her self ready.* And therefore if the Marriage of the Lamb be not till the Destruction of *Babylon* described in *Chap. 18.* neither doth the *New Jerusalem* appear, nor the *Millennium* begin till then. It is impossible therefore that the *Millennium*, or the *New Jerusalem*, or the *Marriage of the Lamb* should be accounted from *Constantine*; the Great Whore (*Babylon* or *Rome*) being not destroy'd in this Time, no not by the *Goths* and *Vandals*, which is, say they, the Destruction meant in *Chap. 18.*

18. That the flourishing and peaceable State of the Church begins not till the *Destruction* of the *Beast*, (To omit what Evidence there is for this, from what hath been observed concerning the Whorish *Babylon*, that rode upon the *Beast*) may fully appear from several Passages in *Dan. 7.* where the *Kingdom of [Christ] the Son of Man*, *Ver. 14.* * or of the *Saints of the Most High*, *Ver. 27.* follows upon the *Destruction* of the *Fourth Beast*. There is nothing of Moment against this, to which Mr *Mede* hath not given ample Satisfaction in his *Diatrib. 4th Part.* I have not the Book now, and therefore cannot refer to the particular Pages; but the Discourses are easie of *Dan. 7.* to find. And for the usual Objection of *H. in Sect. 42. Broughton* (a Person of more Confidence than Judg-

* For both come to one, and are used interchangeably

See more of *Dan. 7.* in *Sect. 42.*

Judgment) and his easie Followers, That by the *Fourth Beast* is not to be understood the *Roman Empire*; till I see that they or any others shall answer those Three Arguments of Mr *Mede*, proving that *Regnum Romanum est Regnum quartum Danielis*, I will not needlessly discourse further about it.

In Opus.
Lat.

19. If a Proof out of *Daniel* be less grateful, I shall (for the dispatching of this *Observation*) only mention, That the comparing of *Apocal.* 19. 20. with Chap. 20. 10. will confirm this that I have insisted upon, That the *Millennium* follows upon the *Destruction* of the *Beast* and the *False Prophet*. The Devil, who had been bound for a Thousand Years, being now let loose again, and beginning his old mischievous Trade, is cast into the Lake of Fire and Brimstone, where the *Beast* and *False Prophet* are; who were cast into the Lake of Fire burning with Brimstone, upon their being overthrown in Battel, mention'd Chap. 19. Which Battel was before the Thousand Years, not in the Thousand Years (for then Satan was bound) nor after the Thousand Years, for there is no other Battel after them but that of *Gog* and *Magog*; which the Author of the *MS.* will I suppose think needless to prove, that it was a different Battel from that of the *Beast* and *False Prophet*, Chap. 19.

20. Though this *Observation* hath swell'd to this Length beyond my Expectation; yet I shall not omit to superadd one *Argument* more; which though it hath been urged by others

Arg. 4.

more than once, yet I never saw a full and pertinent Answer to it: Nor shall I only mention it, but add something to it for the further Enforcement thereof. In short thus; If the

* For he is the δ $\pi\epsilon\iota\sigma\alpha\lambda\acute{\omega}\nu$, and he is the great Troubler of Israel: His Names and Titles, *Apollyon*, *Abaddon*, *Asmodeus*, $\tau\omega$, δ $\pi\omicron\nu\nu\eta\rho\delta\varsigma$, $\tau\delta$ $\alpha\acute{\nu}\alpha\delta\alpha\rho\tau\omicron\nu$ $\pi\nu\epsilon\upsilon\mu\alpha$, &c. shew his mischievous Nature.

Millennium of the Devil's being bound (which was * necessary to the *Millennial* Happiness, to both the Purity and Peace of that State) began from *Constantine*, and consequently expired about the Year 1310. How can the Time since, wherein the Devil hath been unbound and loosed, be styled *a little time*; as we read in *Chap. 20. 3.* that after the Thousand Years he must be loosed $\mu\iota\kappa\rho\delta\nu$ $\chi\rho\acute{o}\nu\omicron\nu$? The Devil hath according to this Opinion been loose for 352 Years; and how can so many Years be called *a little time* in respect of the Thousand Years, they being more than a Third part thereof? (And its plain that this *little time* of the Devil's being loose is to be measured with the long time of his being bound, *viz.* the Thousand Years.) Again, Who knows how many Hundred Years it may be yet to the End of the World and the Universal Judgment? What if it should be 648 Years till the End of all Things, and before the Devil be cast into the Lake of Fire? then will he have been loose for a Thousand Years, as long as he hath been bound. What if it be more, what if less to the Last Judgment? yet seeing now it cannot be properly called *a little time*, it will less properly be called so, as the World grows older: Every Age will confirm this Argument, by making this Time of Satan's continuing loose, less

less fit, and improper to be termed *a little Time*.

As for * those that are for the *other Epocha*, * As the *viz.* from the spreading of the Gospel after Admirers of *H.* Christ's Ascension; it's more than 600 Years Broughton, since that *Millennium* ended: If from the De- and o- struction of *Jerusalem*, and therewith of the thers, are. *Jewish* Worship; it is very † near 600 Years † Within since the *Millennium* from thence beginning did 10 Years. expire; which therefore cannot be call'd *a little Time* in respect of the Thousand Years, where- of it is more than the half: And for this Reason (among many others) I intimated that *this Epocha* (though favour'd by many Writers) is less plausible.

And now have I passed the longest Stage of this Discourse: This Controversie of the *Millennium* being one of the Chiefest (and therefore I suppose the Author of the *MS.* began with it, and chose to speak afterwards to several *Apocalyptical* Matters, which yet in order are before it); I have been therefore the larger about it, and shall not need to be large in several other Passages of the *MS.* Some of them being in part spoken to already, which relate to this Chief Controversie; and other things being of lesser Importance: Only I shall not omit to speak again something more of *the Living and Reigning with Christ* (as I have See *Sec.* of *Satan's* being bound) where the *MS.* affords me 30, 31, &c. a fit Occasion.

21. What there is in *P. 4.* I am not much fol- *MS. p. 4.* licitous about. The Author opposeth them, [:] who say, That *the Dragon* (in *Chap. 12.*) is the

Roman Empire Heathen; and proves that by the *Dragon* is meant the *Devil*.

I know not who they are he opposeth therein. Mr *Mede* doth again and again use such Expressions as these, *Draco seu Satanas*, and *Satanas qui antea Draco & Diabolus audiit*; to this Purpose he speaks in I know not how many places. He shews also how the Sign of the *red Dragon* was a Sign fitly expressive of the *Roman Empire*, *Heathen* and *Bloody*: And because the *Devil* (the *Old Dragon*) did rule in it, and act so powerfully by this Instrument, therefore is he mentioned; yet so as we are to understand not him only, but his Instruments and Agents, the *Roman Heathen Powers*, in Conjunction with him; and accordingly he is represented in the Dress and Appearance of that Empire. *Grotius* observes on *Apocal. 2. 10.* [*Behold, the Devil shall cast some of you into Prison.*] *Dicit Diabolum facturum, quod facturi erant Pagani Magistratus, Diabolo instigante.* And it appears from the Description of the War between *Michael* and the *Dragon*, with the *Angels* under both; that here is not meant a War only

* For upon some Grounds I think that by *Michael* is to be understood the *Arch-Angel*, rather than *Christ*, as most suppose, or than the *Holy Ghost*, as *Napier* supposeth.

between the good and the bad Angels under those Two Chieftains * *Michael* the *Arch-Angel* and the *Dragon*: But that under *Michael* and his *Angels* are comprehended the Noble Army of *Faithful Christians*, *Confessors* and *Martyrs*, assisted by the *Holy Angels* most remarkably at that time; such as loved not their Lives to the Death (Ver.

11.) which must be understood of Men that hazarded and lost their Lives in the War against the

the Dragon, though *Michael* and *his Angels* are only mentioned. In the like Occasions sometime Angels, sometime Men are mentioned; both co-work, are Fellow-Servants, Fellow-Soldiers. I might add further, It is a known Observation, That according to the Style of the Scripture *Angels* are put for those People and Nations over whom they preside, and have a Superintendency more especially. On the contrary, under the *Dragon* with *his Angels* are comprehended Wicked Men full of Rage against the Christians: And such were *Maximinus*, *Licinius*, and the *Roman Powers* then; all engaged in the *Dragon's Quarrel*, and by him instigated and acted to that degree of Rage against Christianity. Thus in *Wisdom*, 2. ult. Wicked Men are described thus, οἱ τῆς ἐκείνου μερίδος ὄντες, such as do hold of the Devil's side, that do take his part, qui sunt ex parte illius, as the *Vulg.* or qui illius factionis sunt, as others. Upon which Consideration, it is no wonder if the Devil or Red Dragon (*Romano Imperio praesidens*, as *Grotius* speaks) does supponere (as some would speak) for the *Roman Empire* Heathen. And therefore I think the Four Arguments in p. 4. might have been spared, if intended (as by some Lines I suspect they are) against Mr *Mede*, whose Notion is innocent enough and agreeable to the Style of the Scripture. But if others do understand *the Dragon* to be the *Roman Empire* in a Sense exclusive of the Devil, I have nothing to say for them.

22. That

Ibid. 22. *That some Things spoken of the Beast agree to the Roman Empire, not as Heathen but Anti-Christian* is a Position (which though the *MS.* here will not allow) maintain'd by Learned Men in former times, and in the Days of Sobriety and Quietness. But this cannot fully be spoken to without giving a particular Account of the whole 13th Chapter of the *Apocalypse*; wherein especially some New Interpreters have forced a seeming Agreement between the Text and some small Historical Events: But no where have they performed more meanly. The Author of the *MS.* doth here (and in p. 27.) give but a short Glance at some Particulars; but undertakes not the whole Business of the Chapter: And therefore I shall not; whose Province, and Work it is, rather to follow him, than to lead into a large Field of new Matter for Discourse.

Ibid. 23. As for the several Particulars mention'd briefly by him, the *First* doth not exactly hit it. He saith that the 7 Heads and 10 Horns agree both to the Dragon and the Beast; but he omits a material Disagreement, viz. That the Dragon in Chap. 12. 3. had but 7 Crowns, whereas the Beast in Chap. 13. 1. had 10 Crowns.

MS. p. 5. 24. What Mr *Mede* hath observed of βλασφημία (the Second Particular) and confirm'd by several Arguments, seems more satisfactory and proper than what is argued from that single Quotation out of *Tertullian*.

25. Here also the *MS.* saith (which is the *Ibid.* Third Particular) *That the Roman Empire Heathen made War with the Saints, * eo nomine, as* *The *MS.* *such.*] But if by *Saints* he means *an holy and* adds also, *blessed People* (as he speaks elsewhere) or those *and with the Lamb;* that are sincerely and truly religious; I doubt *but that* it, whether the *Heathen Romans* made War with *is not in* them *eo nomine* chiefly: Was it not because they *Ch. 13. 7.* were of another Religion, that is, the Chri- *but in Ch.* stian? For if they were Christians in Profession, *17. 12.* though they were not Saints and really Holy, *the Beast* he means would war against them. But I think this Verse had another very clear (though sad) Accomplishment.

26. That (*Fourth Particular*) about the *Conti-* *Ibid.* *nuance* of the Beast, &c. for 3 Years and an half, or 42 Months, or 1260 Days (all which signify the same thing) is so accurately and solidly discoursed of and confirmed by Mr *Mede*; that what is here said in a few Lines, doth not seem to shake, much less to demolish it. And whoever would attempt it, must not *paucare respicere*, but consider several other Passages in the *Apocalypse*; and withal must shew the Invalidity of the *Synchronisms*.

27. *Apocal. 17. ult. determineth it rather for* *MS. p. 6.* *the City of Rome as then reigning over the Kings of the Earth.*] This is the *last Particular*; and being so briefly exprest in the *MS.* may therefore seem the more obscure. The Purpose of the Author in p. 4. was to prove, *That some things spoken of the Beast agree most to the Roman Empire as Heathen*: Now what is said in *Ch. 17. Ver. ult.* respects

respects the *Woman* that sat upon the *Scarlet-colour'd Beast*, but was not the *Beast* it self. But to pass by this, If the *Ten Horns* be *Ten Kingdoms* into which the *Roman Empire* was divided; and those *Ten Horns* belong to the 7th Head; and the 7th Head belong not to the Empire whilst *Heathen* (as the Author knows how much is said for this Sense; and he doth not express his Opinion concerning the new way of interpreting *Chap. 17.* whether it be most agreeable to the Style of the *Apocalypse*, and will hold good upon an impartial Examination of the Particulars) then the Inference is easie which may be made from these *Hypotheses*.

MS. p. 7. 28. *Apocal. 17. 5. may be understood of an*
 [...] *Heathen State, whence Idolatry is derived to other*
Kingdoms.] So the MS. upon those Words,
Μήτηρ τῶν πόρνων, or τῶν πορνῶν, as some read. But
 was the *Roman Empire* *Heathen* therefore call'd
 an *Harlot* or *Whore*, because of *Idolatry* deriv'd
 and propagated thence to other Kingdoms?
 What Kingdoms or Countries were there,
 that were not *Idolatrous* before they came un-
 der the *Roman Power*, except the State of the
Jews in the Land of *Canaan*? And as for the
Jews; when the *Romans* had conquer'd them,
 yet they left them to their former Worship of
 the One True God, and testified great Re-
 spects and Honours to his Temple at *Jerusalem*.
 Indeed the *Romans* were very ready to * re-
 ceive

* *Leo*
Magn. in
Serm. 1.

in *Natal. Petr. & Pauli, Roma cum penè omnibus dominaretur Gentibus,*
omnium Gentium serviebat Erroribus.

ceive the Idolatry of others, and to take into their Religion the Gods of other Nations ; even of those which they conquer'd ; as the *Turks* having subdued the *Saracens*, submitted (which is rare) to their Religion, viz. *Mahometism*. The *Romans* had their *Pantheon*, a Receptacle for all Gods. *Macrobius* in *Saturnal*, l. 3. c. 9. relates the Form whereby they were wont to complement the Gods out of any Cities they besieged, and were likely to take ; and how they courted them to come to *Rome*, promising them all Honour and devout Respects. And *Livy* in lib. 5. cap. 21, 22. relates how the *Romans* invited *Juno*, the Tutelar Goddess of the City *Veii*, which they wone ; and how very Officious they were in the Ceremony : Upon which Story * *Machiavill* hath a notable Discourse ; the latter part of which comes home to the degenerate *Roman Church*.

* In Disputat. de Repub. Rom. l. 1. c. 12.

29. Till the Time of Gog and Magog's Empire] MS. p. 9.
and so in the End of this Page, Till Gog and [:]
Magog by subduing a great part of it, and at length the great City the Head thereof, set up themselves a greater Empire] By Gog and Magog the Author understands the *Turks* ; and he makes the Ending of the Thousand Years to be, when they subdued a great part of the Empire, and at length the great City. This is obscure. He doth not express what great City they subdued : That which the *Apocalypse* so often calls *The great City*, viz. *Babylon*, i. e. *Rome*, was never subdued by the *Turks*. *Jerusalem* indeed was taken by them : But that was never the Head-City ; nor was it *The great City*, when taken by them ; having been

been destroy'd long before by the *Romans* under *Titus*, and never restored to its former Splendor and Greatness : Nor was *Jerusalem* taken by the *Turks* after the Thousand Years were ended, but within the *Millennium*. Their taking of *Constantinople* was more than a Thousand Years from *Constantine*, as was before observed. And their subduing a great part of the Empire was less than a Thousand Years from *Constantine*, as clearly appears by History ; and therefore before the *Millennium* was expired. So that this *Paragraph* is too obscure and doubtful.

Ibid.

[::]

30. That Christians had no such peaceable Time or Freedom from Persecution as is here implied, viz. in the *Apocalyptical Thousand Years*]. This is an Assertion which the Author takes Notice of, that may be objected against his *Hypothesis*; and he endeavours to answer it Three ways. But before I speak to * those Answers, I shall insist upon the Assertion ; which deserves to be well considered, it opening a Way to a further Enquiry into the main Controversie. And here I shall resume what I before intimated, a further Discourse of the *Millennial Happy State*. That Satan was not bound in the *Millennium* fixt on by the Author of the *MS.* (viz. that from *Constantine*) so as not to deceive the Nations to Idolatry, &c. I have shew'd at large ; Let us now take this fit Occasion to enquire, Whether that *Millennium* was such a State of Peace and flourishing Tranquillity, as that the Faithful Christians might truly be said to reign with Christ for those Thousand Years ; and that Satan was bound so,

* See the Replies to them in *sect. 36.*

so, as not to * deceive in exciting and instigating others to persecute and destroy them. And here I could be as large as in the former *Argument*; and with much Advantage this Head might be urged against the Author's *Millennium*: Yet I will dispatch it with what Brevity I may; it being the more easie to Observation, and to be managed against the Contrary-minded, than that other Particular of *Satan's binding*; which is not so obvious and facile to every one that employs his Thoughts upon the *Apocalypse*.

*This the New Interpreters make to be implied also in *πλανῆσαι*, *Apocal. 20.*

31. I noted before that the true *Idea* and *No-tion* of the *Millennial Felicity* doth respect not only the Peace and Security, but also the Piety and Sanctity of that State; and that Piety not merely outward and in specious Appearances, nor in a weak and low Degree; but inward, real, eminent, and above the ordinary Pitch: Which makes it the more difficult for them to prove such a State in the Christian Church for a Thousand Years from *Constantine*. But for the present I shall first consider the *Outward Peace*.

32. That Christians had no such Peaceable Time, and Freedom from Persecution, for a Thousand Years, from *Constantine's Time*, or from the ceasing of the Persecution of Heathen Rome; may appear from several Historical Events. In this Induction and Enumeration of Particulars, I will be as brief as I well may. And here not to insist on the Persecutions raised by *Schabur*, or *Sapores*, the Persian King, the Cruelty of which is described by *Theodoret*, and *Sozomen* who in
lib.

lib. 2. cap. 12. relates, that of *Religious Persons*, (*viz.* Presbyters, Deacons, and Holy Virgins) there were destroy'd *πληθὺς ἀναρίθμητον*, an infinite Multitude; and in Chap. 13. he relates of Sixteen Thousand that suffer'd Death; but there were many others besides, whose Number could not be known; as neither could the several Arts and Instances of torturing them be reckoned up. So he.

33. Nor to insist upon the *Persecutions* of Christians within the *Roman Empire* in the Reign of *Julian* the Apostate; which was for Three Years (as some compute; others compute it almost Two Years, *viz.* when he reign'd alone) In which Time the Devil was most industriously active upon the great Advantages he had; the Imperial Head being Paganish, and zealous for the restoring of Heathenism. 'Tis true, that the Devil did then act rather as a seducing Serpent than a roaring Lion: And the many subtle Methods and various Arts then practis'd to seduce Christians to Paganism and Idolatry, shew that the Devil was not so shut up and bound from deceiving, as the *Apocalypse* doth express. Did not the several ways of disquieting Christians in their Profession, accompanied with the Reproaching and Deriding of them, as also the putting them by all Places of Government and Trust (*Militiæ cingulum non dari nisi immolantibus jubet, procuratorem Provinciarum. jurisque dicendi Christianis statuit non debere committi*; Ruffin. *Hist. Eccles.* lib. 1. cap. 32. Did not these Things, and the having the then Emperor and Chief in Power Advancers of Paganism, make the Condition of the Church then

The like
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Eccles.
Hist. 1. 3.

calamitous and afflicted; because under *Julian* Christians were not persecuted unto Death (as the Contrary-minded do suggest)? Did all those sad Circumstances consist with the flourishing Peace of the Church foretold in the *Apocalyptical Millennium*? Is there nothing to be call'd Persecution and disquieting the Church, that is short of putting to Death and Blood? Besides, They that are most for *Metaphorical* and *Figurative* Interpretations, where the *Apocalypse*, or such like Prophetical Scriptures, speak of *being slain* or *put to Death*; can, when it may seem to serve their Turn, by such Phrases understand the being put out, or the being kept out of Power or Trust, Ecclesiastical or Civil: And thus were Christians in the time of *Julian's* Reign, *figuratively* slain and dead, far from being said *to live* and *reign*. But I may add this, That *Julian's* Reign was not altogether free from bloody Violence: For besides the strange kind of persecuting *John Baptist* (that had been dead above 300 Years) whose Sepulchre was open'd, his Bones were burnt, and the Ashes scattered abroad (the like *Persecution* befel *Wiclef's* Body at *Lutterworth* in *Leicestershire*); there are not wanting Instances of the most bloody persecuting unto Death: Such was that at *Ascalon* and *Gaza* (Cities in *Palestine*) where the Ministers of Religion, and Holy Virgins, had their Bellies ripped up; and having fill'd them with Barley, they cast them to the Hogs to eat: As also that at *Daphne* near *Antioch*, where *Juven-tius* and *Maxentius* (Two Commanders in his Army) for expressing themselves aggrieved at the several crafty Means he used there to en-

Ruffin.
Hist. Ec-
cles. l. 2.
c. 18.
Theodoret.
l. 3. c. 6.

snare the Christians (in dedicating all the Fountains there to some Heathenish *Numen*, and causing all the Meat in the Market to be sprinkled with Holy Water) were by *Julian's* Command first cruelly beaten, and then put to Death; and so were other Christians dealt with, who were ἐν ἀξιώματι in Power and Dignity: And here he discovered his inward Cruelty and Rage against Christians; he that affected to seem outwardly πραότατος καὶ φιλοσοφώτατος, as *Theodor.* observes in *Histor. Ecclesiast. lib. 3. cap. 15.* But that Story which he relates of the Cruelties done to *Marcus*, a venerable ancient Person, and Bishop of *Arethusa* (a City in *Syria*) was so Tragical, that *Theodor.* professeth, it would need an *Æschylus* or *Sophocles* to set forth the Atrocity thereof: So *Theod.* speaks *Ecclef. Hist. l. 3. c. 7.* and adds, ἑτέρα δὲ μυρία, there were a *Thousand* other such Cruelties exercised by Land and Sea against Christians in the Days of *Julian*. By all which (and more may be added) it may appear, that in *Julian's* Reign the Church was not without disquieting and Affliction, and that not only Subtilty but Violence was practised; * although the Objectors are pleased to take notice only of the Subtilty then used, and to conceal the Instances of Violence. But I pass from *Julian*; for I have other Particulars to insist upon more cogent and convictive (I intended only to give an Intimation of *Julian's* Practices by the way) which makes me wonder why some (zealous for the *Millennium* from *Constantine*) have thought

* So that *Julian* was styled the wild Beast of the Field, and the Boar out of the Wood, wasting and devouring God's Vineyard (in Allusion to *Pf. 80.*) See *Theod. l. 3. c. 24.*

thought the Practices of *Julian* to be the only Objection against that *Millennial* State of Tranquillity foretold in *Apocal.* 20. For I look upon the other Particulars as more unreconcilable with the *Millennial Felicity*: And that far more is to be said against that *Hypothesis* than that *Objection* from *Julian*, I shall shew in *Four* Particulars (which one would wonder they should not be taken notice of as well as that Instance of *Julian*.) And by these *Four* Particulars the forementioned *Affertion* will be abundantly confirmed, viz. That *Christians* had no such peaceable Time, and Freedom from Persecution for a Thousand Years from *Constantine*: And, That that Millennium was not such a State of Peace and flourishing Tranquillity, as that the faithful *Christians* might truly be said to reign with *Christ* for those Thousand Years; nor was *Satan* so bound as not to deceive, in exciting and instigating others to persecute and destroy them.

34. To omit therefore the *Persecutions* and Troubles under *Sapores* and *Julian* (both which were not far from the Beginning of that *Millennium* from *Constantine*);

First, What shall we think of the *Persecutions* raised by the *Arians*? especially after they had interested themselves in the Favour of some one or other of the Emperors; *nam quodlibet audere atque agere facile erat Regis amicitia subnixis, quem sibi prorsus adulationibus devinxerant*; they are the Words of *Sulpitius Severus*, who adds (as a Consequent of their powerful Interest), *acti in exilium Episcopi, sevitum in Clericos, animadversum in Laicos, qui se ab Arianorum com-*

munione se creverant. And what violent Courses were practised by the *Arians* to draw the faithful Christians to their Communion, such as were used formerly by the Heathen *Roman* Powers to compel Christians to communicate with them in their Sacrifices and Idol-worship; and that Christians who differ'd from them, met with the like Measure as of old under the Heathen Empire (the Persecution from the *Arians* in Power being of the same Colour with those from *Rome* Heathen): These things are particularly related by *Socrates*, *Theodoret*, *Sozomen* in their *Eccles.* Histories. Agreeable to which is the Sense of the Author of this *MS.* in p. 27. where he affirms, *That the Persecutions of the Arians were as grievous as the Heathens had been: They spake like the Dragon.* Whence I infer; If so, then as the Persecutions which the Christians suffer'd from the Heathens before *Constantine's* Time, made those Times unfit to be accounted any part of the *Apocalyptic Millennium*; so may the no less grievous Persecutions, which the faithful Christians suffer'd from the *Arians* in the Times after *Constantine*, make them also unfit for the *Millennium*; and therefore the faithful Christians cannot be said then *to reign with Christ.*

And here let me add, That for the like Reason it is impossible, that the Thousand Years should begin from *the Destruction of Jerusalem* (which is the other famous *Epocha*, but not so plausible, as I have noted before) because that in the *Millennium* thence beginning were all the *Ten Persecutions* but one, *viz.* the *First* under *Nero*: The Atrocity of which *Persecutions* is un-
ex-

expressible; especially the 10th under *Diocletian* was *fluctus decumanus*,

Vastius insurgens decima ruit impetus undæ.

It was long for the Time of it, most Tragical and Sanguinary in the Effects thereof; as *Sulpitius Severus* observes, *Hâc tempestate omnis fere sacro Martyrum cruore Orbis infectus est, nec ullis unquam bellis Mundus sanguine magis exhaustus est.* But this I note only by the way. The former Persecutions by the *Arians* were more than *Nubecula*, nor did they *citò transire*; What was at first but a little Cloud like a Man's Hand (as was that which *Elijah's* Servant saw, 1 *Kings* 18.) did soon over-spread the Heavens, and cloathed them in Black; a Signification of the Mourning, the great Rain, that was to follow. *Hinc illæ lachrymæ*; and as *S. Jerome* (*adversus Lucifer* :) observes, *Ingemuit totus orbis, & Arianum se esse miratus est.* Consonant to which is that Observation of *Sulpitius Severus*, lib. 2. *Tum hæresis Arianorum prorupit, totumque orbem in vecto errore turbaverat.* All this within the *Millennium* supposed to begin from *Constantine*, wherein Satan was to be fast bound, and the Faithful were to reign for a Thousand Years, *i. e.* enjoy a flourishing peaceable State and Tranquillity. Nor could the Ancient Writers wholly excuse *Constantine* from giving too much Advantage to the springing up of *Arianism*, and suffering himself to be wrought upon by his Sister *Constantia*, and an *Arian* Presbyter, to do some Acts of Severity toward the faithful Christians, and in Favour and Gratification of the

new-sprung *Arian* Party. But to leave the *Arians*, and their *Persecutions*;

35. Secondly, What shall we think of the yet longer continuing Miseries and Calamities, the Effects of the long *Persecutions* caused by the *Goths* and *Vandals*; of which at large in *Procopius* and *Victor Uticensis*, besides the fore-quoted *Ecclesiastical* Historians? To avoid Tedioufness, I will content my self with that of *S. Jerom* (who lived in those Times) in *Ep. 3.* where having spoken of the strange and wonderful Successes of the *Goths*, *Hunnes* and *Vandals* in subduing of the *Roman* Empire, he adds, — *Quot Matronæ, quot Virgines Dei his belluis fuere ludibrio? capti Episcopi, interfecti Presbyteri, & diversorum officia Clericorum; subversa Ecclesiæ, ad Altaria Christi stabulati equi, Martyrum effossæ reliquie; Romanus Orbis ruit.* Thus it was in several parts of the Empire, and particularly it fared hard in *Italy*; though it fared not so ill always at *Rome*; for *Roma auro vitam redimit*, as the same *Jerom* relates. And indeed the Lives of Christians were so corrupt and unchristian (which *Salvian* so pathetically bewails) and that universally; (for as the same Holy *Salvian* complains, *Præter paucissimos quosdam quid aliud est omnis cætus Christianorum quàm sentina vitiorum?* which by the way gives us to observe that the State of the Christian Church was not then a State of Sanctity, Purity and Piety) and because so universally corrupt, the great Troubles and Calamities that befel Christians from the *Goths* and *Vandals* were lookt upon by the truly Religious (as some few such there were) as the

the just Hand of God punishing them, who under the Name and Profession of Christians were in their Lives * worse than the barbarous Heathens: And this Corruption of Life and Manners being so general, and that in *Rome* as well as in other Places; one would wonder that some have insisted so much upon this Pretension, That it was the Heathen part of *Rome* (not the Christians) whose Calamity is described in *Apocal.* 18. For if Christians felt not the Storm (though not so much, yet partly, and in great measure) in *Rome* as in other Parts of the Empire, what made *S. Jerom* to bewail their Sufferings even with Tears; and with such deep Resentments, that he was forced to break off his Studies, he being then employ'd (when these things fell out) in his *Commentaries* upon *Ezekiel*? it would rather have been an Occasion of humble Rejoicing and hearty Thanksgiving, if the Christians had been as Firebrands pluckt out of the Fire of that General Calamity; if they had been as the *Israelites* in *Goshen*, untouch'd and not hurt by the stormy Wrath of the Enemy. But what I lately quoted out of his *Third Ep.* shews it to have been otherwise; to which I shall supperadd what he writes to *Demetrias* a Virgin, *Urbs tua, quondam Orbis caput, Romani populi Sepulchrum est; raptas Virgines Dei gemitu tuo conspexisti, &c.* Much might also be added here out of Chronologers, who have particularly noted the Calamities which lay heavy upon Christians in the Empire, while the *Goths* and *Vandals* were in Power (which

* This is often and largely proved by *Salvian*: Who observes, that the very *Goths* were offended and ashamed at the vile and corrupt Lives of many Christians; *Offenduntur barbari impunitatibus nostris.* So he in l. 7.

was for no small time) and particularly in *Italy* the chief Seat of the Empire, where the Church of God, that had enjoy'd Peace and Privileges by the Favour of *Constantine*, *humanorum malorum extrema omnia passa est, maximamque ex omni parte jacturam contraxit*, as they speak. Which being within the Thousand Years from *Constantine*, clearly evinces that State of the Christian Church to be short of the *Millennial Tranquillity* meant in *Apocal. 20*. Especially if we consider also, that the *Goths* and *Vandals* when Christianiz'd, became *Arians*, and together with the *Arian* Principles did take in the *Arian* wonted Ferocity against the faithful Christians. This ferocious Spirit of the *Arians* we took notice of before; and this the Author of this *MS.* doth further confirm by that Quotation out of *Victor Uticensis* which he mentions in p. 27. which imports their Arts and Methods of Cruelty in persecuting the Faithful to be beyond those of the infamous Tyrant *Mezentius* — *genera talia tormentorum, qualia nec ipse Mezentius exquisivit*.

36. And here to interweave my *Replies* to his *Answers*; What the Author himself quotes out of *Victor Uticensis* in p. 27, 28. where he also expressing his own Sense, affirms, *that the Persecutions of the Vandals were as grievous as those of the Heathens*; and what hath been observ'd out of *Jerom*, which might (if need were) be further evinced out of *Historians* and *Chronologers* relating the long continued Prevalency of the *Goths* and *Vandals*, together with the sad Effects thereof, in the Empire; and what I have
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already and shall hereafter mention of the *Saracens*; may be sufficient for his *Third Answer*; which I also touch'd upon before in *Sect. 29*. And as for the *Second Answer*, S. *Austin* (that wrote his Book *de Civitate Dei* upon this Occasion, viz. That the Pagans imputed the Desolations that befel *Rome* by the *Goths*, to Christian Religion, and to the casting out of the old Gentile Worship) I say, S. *Austin* saw but the Beginnings, or the First Act of that bloody Tragedy; he lived not to see the utmost and worst of the *Vandals* Arianizing Cruelty against the faithful Christians in * *Africa*; but he died in * *Hippo*, not long after the *Vandals* began the Siege; nor lived he to see the great Inundations of the After-desolations in the Empire; God taking him away that he should not see all that Evil that was brought upon it. Other-
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Roman Heathen Emperors some Intermissions of Persecution, some lucid and serene Times, there were even then some *καίροι ἀναψύξεως*; the Persecution of Christians under the Heathen Emperors was neither always Universal in every part of the Empire, nor continual without any Intermision; nay, some Emperors forbad the persecuting of Christians. But that which I would especially note, is, That the main *ζητούμενον* and proper Business of our *Enquiry* is concerning such a flourishing and peaceful State for a Thousand Years; not only how it was for some short time in *S. Chrysostom's* Days (although his After-Sufferings, and the Calamities that befel the Faithful from the *Arians*, might make him to sing another Note) nor only how it was for some Years in *Constantine's* Reign; but how it continued from *Constantine* to the Year 1310. Nor can it be confirmed by a Series of Testimonies, proving the like Tranquillity in the respective following Centuries as was in that *First* from *Constantine*, or in that part of it which *S. Chrysostom's* Testimony hath respect to. And *this Note* may be also applied to what *S. Austin* testifies in his *De Civitate Dei*; of which I treated lately. Thus much concerning the *Goths* and *Vandals*.

37. *Thirdly*, What shall we think of the *Saracens* and *Turks*, whose numerous prevailing Armies had more stupendous Victories, and overspread more of the World, and did (as they were capable to do it) more vex and infest the Christian World, and particularly *Italy*, the chief Seat of the Empire (which is so notoriously

ously known to any that have read the Story of their strange Successes, that I may spare the Labour of representing the particular Stories) And all this within (as well as after) that supposed Happy State from *Constantine*. I mentioned before, the Rise of *Mahometism* within this *Millennium*; the propagating of which with the Sword by the numerous *Saracens*, and after them the *Turks* (both of them People of a vile Character) could not but make those Times of the Christian Church to be καιροὶ χαλεποὶ, *hard Times*, Black and sad Days, Days of Trouble and Distress, Days of Darknes and Gloominess, Days of Clouds and thick Darknes, very distant from those White, Halcyonian, serene and peaceable Days, those Times of flourishing Tranquillity which are included in the *Idea* of that *Millennial Happiness* mentioned in *Apocal.* 20. And this was most likely to follow, if we consider the Temper and Quality of the *Saracens* and *Turks*: For they being unacquainted with Civility and Principles of Humanity, were the more likely to make the Places miserable where they prevail'd. What I noted in *Section* 35. concerning the Sense which some good Christians had of the Calamities which God in his righteous Judgment suffered the *Goths* and *Vandals* to bring upon Christians for their corrupt and unchristian Lives, the same may be applied here; the just Hand of God not less (rather more) appearing in chastising them by the *Saracens* and *Turks*. That I may allude to those Words in *1 Kings* 12. God chastised them before by the *Goths*, *Hunnes* and *Vandals*, as with *Whips*; (and Memorable is that of *Attila*, the King of
of

of the *Hunnes*, who when a Religious Person spake to him in this plain Language, *Tu es Flagellum Dei, vitia Christiani populi castigans*, caused this to be added to the rest of his Titles, as a thing to be gloried in; as he also boasted of himself, that he was *malleus universi orbis*) But Christians growing yet more and more degenerate, God chastised them by the *Saracens* and *Turks*, as with *Scorpions*: And how fitly the *Saracens* are resembled to *Scorpions*, or Scorpion-tail'd Locusts in *Apocal. Chap. 9. Ver. 3, 5, 10.* (as the like is also said of the *Turks*, *Ver. 19.*) Mr *Mede* hath with far more Clearness shewn in his Commentaries upon that Chapter, than the *Annotationists* of the *New way* have discover'd in applying the Visions of that Chapter to other Purposes. And here I think it may be very fit and seasonable to observe, That it may seem a Matter of just Wonder, that the *Interpreters* of the *New way* should have not a Syllable in their *Annotations* on this *Prophetical Book*, nor take the least Notice of so great a *Change* in the World, as was through the Rise and Spreading of *Mahometism*; an Anti-Gospel to the Holy Gospel of the Blessed *Messias*, and carrying many and great Nations into the Belief of it, to the at last outvying the Professors of Christianity. Such a *Change* as this in the World (than which what could be more observable? and it behoved Christians to consider it, and whereto it tended, and to acknowledge the Divine *Nemesis* therein) these *New Annotationists* find nothing in the *Apocalypse* that may respect it; they taking no notice

tice of *Mahometism* but in * Chap. 20. 8. when * Though about the Year 1310. it was brought by *Ottoman* this is a into *Greece* and *Asia*; and when afterwards the most unfit *Turks* took *Constantinople*: Whereas *Mahometism* had been in the World 700 Years before, Place for such a Purpose, and greater and not less memorable things as hath had been done by the *Saracens* and *Turks* than been shew'd in those things they take notice of in that Chapter; and their Religion had prosper'd to Ad- Sect. 13. miration. This Consideration, as also their Expounding the *Apocalypse* generally of lesser Matters, and of particular Concernments, if compar'd with Mr *Mede's* Interpretations which are applied to Matters of more Importance for Christians to observe, and to the more illustrious and astonishing *Magnalia* of Divine Providence; I say, these and the like Considerations do lessen the Repute of their New Method; and are no small Arguments, that Mr *Mede* hath found καὶ ὑπερβολὴν ὁδὸν the more Excellent Way, the more safe and sure Way, by the Help of his *Compassus Apocalypticus*, as he calls his *Synchronisms*, to the attaining the most probable and least exceptionable Sense of the *Apocalyptical Visions*. By what hath been observed, we may see how full this *Millennium* from *Constantine* hath been of *Persecution*; and how far Christians were from reigning with Christ a Thousand Years: Some part of it was signally called *Seculum infelix*, so the Sixth *Seculum* from *Constantine*; and *Seculum ærumnosum*, so the Seventh: And the like Characters might have befitted some other; the *Unhappy*, the *Calamitous Age*, which is contrary to the *Millennial Happy State*. There is one Particular yet behind.

38. What shall we think of the Bloody *Persecutions* caused by those that were Christians in Name, being then in greatest Power? the Storm of which Persecutions fell upon the Best Christians, those who had in reality most of that excellent Character, by which the faithful Christians are described in the *Apocalypse*. Such were the *Waldenses* and *Albigenses*, of whom S. Bernard gave this * Testimony, *Si fidem interrogas, nihil Christianius; si conversationem, nihil irreprehensibilius; & quæ loquuntur, factis probant;* agreeably to that Character of the *Virgin-Followers of the Lamb*, *Apocal. 14. 5.* Καὶ ἐν τῷ σώματι αὐτῶν ἔχ' εὐρέθῃ δόλθ. ἁμῶν γὰρ εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ. These so unblamable Christians for their Faith and Life (which were not a † small inconsiderable handful of Men, for there were so many apprehended and imprison'd by the Monks Inquisitors, that as the Archbishops of *Aix*, *Arles* and *Narbonne*, told the Inquisitors, it was impossible to defray the Charges for maintaining of them, or to provide Elme and Stone to build Prisons for them; and this was not long after *Waldo's* appearing to the World) They were so acquainted with Sufferings, and exposed continually to the Cruelties of their Persecutors, that (amongst others Names given them) they were call'd *Patarenians* and *Patarens* (*à patiendo*) as *Jo. Paul Perriu* in *Hist. Wald.* relates; who also relates particularly the incessant Rage of the Priests and Monks Inquisitors against them, stirring up the Secular Powers to send great Armies against them, and to leave no Means unattempted for their utter Destruction: Particularly the Pope did so far interest him-

* The like might be proved from the Testimonies of Others.

† Fere nulla terra est, in qua hæc Secta non serpat: as *Rainerius*, a zealous Persecutor, doth affirm.

himself herein, that he ordered that Army of *Croises*, designed for *Palestine* against the *Saracens*, to fight against the *Albigenses*, as ample Pardons, and as great an Assurance of *Paradise*, as if they had gone that long and tedious Journey into the Holy Land, and there fought against the *Saracens*, the professed Enemies of the Christian Faith: *Nec minoris molis bellum quàm quod ante nostri adversus Saracenos gesserant, contra eos decretum est* ; are the Words of that famous Historian *Thuanus*. Nor was this cruel persecuting of them a little Cloud, or a short and sudden Storm; but a lasting continued fiery Tempest, raging (with little or no Intermissions) to the destroying of many Thousands of these poor Christians: And this within (though towards the End of) the happy peaceable *Millennium* supposed from *Constantine's* Time: For I meddle not with the bloody Persecutions which were afterwards, and have continued more or less even to these Days; a fresh Remembrance whereof we had in the Tragical Story of those horrid Cruelties exercised against the Evangelical Churches in *Piemont*, in the Year 1655. Successors of the ancient *Waldenses*, as in their Faith, so in their Sufferings.

39. If it be here suggested and urged, That this was done by Christians, and shews that they were in greatest Power; as the MS. hints something to this Purpose. I answer, It shews indeed that Christians (so called, but of a Disposition and Life quite contrary to that καλὸν ὄνομα) were in greatest Power: But to have a Power and a Will

Will to persecute, and that with no less Cruelty than *Heathen Rome*, and to persecute even to Death such Christians who did better answer that Name, who were found in the

* To that of S. Bernard before mentioned, I will add that of *Rainerius* one of the Inquilitors and Persecutors of the *Waldenses*; *Coram hominibus iuste vivunt, bene omnia de Deo credunt, & omnes articulos qui in symbolo continentur; solam Romanam Ecclesiam blasphemant & oderunt.*

Faith and blameless in Life, as their * Adversaries have acknowledged; To have and exercise such a Power as this to the persecuting of such Christians (and Christ by them), this is not *to reign with Christ*; the *Thrones* mentioned in *Apoc. 20. 4.* were not for Men to sit on for such Purposes, nor was *Judgment given to them* (as it follows there) to anathematize, thunder out direful Sentences against the most faithful Fol-

lowers of the Life of the Lamb. When the *Goths* and *Vandals* turned Christians, were the Sufferings of the Not-Arianizing Catholicks less Persecutious, because they came from Christians? What if Heathens cease to persecute, and Christians do the same or worse to inferior Christians; is their Condition better? Is it not a persecuted Condition, because they are freed from the Persecutions of Heathens, but are infested with no less fiery Persecutions from the Christians in Dignity and Power? Is the *Inquisition*, or any other Method of Persecution practised by *Papists*, the less, because it is done by *Christians*, and not by *Heathen Romans*, or *Gothick Arians*? Let the Doctrine and the Manners of the *Roman Church* in Power and Greatness, and let the Faith of the Lives of those Churches who were call'd *Waldenses*,
from

from * *Waldo* of *Lyons*, be compared ; and it will * Altho' easily appear that the *Romanists* were more their Do- corrupt (which even some of the *Roman Com-* strine was munion have confes'd, deploring the then Cor- more an- ruptions of that Church) and were most unlike before the Character of Christ's People and Virgin- *Waldo*, as Followers in the *Apocalypse* : And yet these some have did reign and flourish in the greatest Height ; taken and that pompous Church said in her Heart, Pains to prove.

I sit as a Queen, I shall see no Sorrow : Whereas the *Waldenses* and *Albigenses*, the better part of Christians, Men of better Lives, Men that answered the Holy Character in the *Apocalypse*, *Apocal. 14.* that kept the Commandments of God, and the Faith of Jesus, such in whom the Life of the Lamb, the holy and harmless Simplicity of the *Apostolical* Age did most appear ; these were far from Reigning, from Peace and Tranquillity ; being continually hunted and worried by those in Power, who set on and employ'd the Monks Inquisitors to such bloody Purposes. One of the first employ'd in this *Inquisition* was *Dominick*, who (agreeably to that which his Mother, when she went with Child of him, dreamt, That she had a Dog in her Womb that cast out Flames of Fire out of his Mouth) did breath out Fire and Destruction against them : Such were his *Anathema's* and Sentences, the Effects whereof made that part of the World an *Aceldama*, a Field of Blood. And these Cruelties the *Waldenses* and *Albigenses* suffered from *Rome Christian*, for refusing the † new

F

Ido-

† The A-
doration of

the Host, or Brea-den God, together with the Belief of the Contradictious Doctrine of *Transubstantiation*, began now to be urged with the threatning of the worst Sufferings.

Idolatry; as of old Christians suffer'd from *Rome Heathen*, for refusing the ancient Pagan Idolatry. So that upon the whole Matter, this seems to be a very odd kind of *Millennium*, wherein the worst and most unworthy Christians are said *to live and reign with Christ*, because they were in Power, and were greatest in the World; and in the mean while the best Christians, *of whom the World was not worthy*, were persecuted, were trampled upon, and (that

* Hence the *Waldenses* were called *Passagenes*, because they were forced to wander from one Place to another like Passengers, (*Pauvres Passagers*, as the *French* would speak), having no certain Abode where they could be secure.

I may borrow those Words in *Heb. 11.*) were enforced *to * wander in Deserts, and in Mountains, and in Dens and Caves of the Earth, being destitute, afflicted and tormented*; and many Thousands of them *slain with the Sword*. And indeed much of what is said in *Hebr. 11.* doth very fitly agree to the Condition of the *Waldenses*, whose Living and Abode was among craggy Rocks and Moun-

tains, and in Caves and Deserts, as their Story shews; and hence they were (amongst other Nicknames given them by their Adversaries) called *Turlupins*, i. e. *Dwellers or Companions with Wolves*; being forced through Persecutions to dwell in Woods, and secure themselves in Deserts, where the Wolves were more merciful than those Wolves they fled from, the worser Wolves in Human Shape. But to the Matter

* Let both of this * Section, I shall have occasion to speak the *Secti-* more in *Sect. 46.*

ons be

compar'd.

40. And thus having finished the Historical Proofs which are most plain; I need not be large

large in proving by Scripture, *That the faithful Christians, or the Saints of the Most High, had no such peaceable Time, and Freedom from Persecution; and so did not reign for a Thousand Years from Constantine's Inauguration.* I will dispatch this briefly in 3 or 4 *Arguments* from Scripture.

The *First* is this. The Witnesses their prophesying in Sackcloth signifies a mournful afflicted Condition, and is contrary to the reigning Condition of the Thousand Years; a peaceable joyous flourishing State of the Church being (as is acknowledged by both Parties) included in the Notion of that *Millennial Happiness*. Now their thus prophesying 1260 Days (*i. e.* *Prophe-tical* Days, or Years) must be part within the Thousand Years from *Constantine*, and part after that Period; or else, where shall we fix them, or where can we, if we closely view the *Apocalyptical Synchronisms*. I will not suspect the Author to think that by these 1260 Days are meant natural Days, or Three Years and an half; nor to build what some do upon that *Hypothesis*: He doth not in this *MS.* discover himself to be satisfied in the New way of interpreting all that is spoken of the Witnesses in *Chap. 11.* and therefore in Charity I will suppose him free from that Imperfection.

41. A *Second* Argument may in short be this. The Women (*i. e.* the Holy Christian Church) her being in the Wilderness for a Time, and Times, and half a Time (*Chap. 12. 14.*) or (more plainly in *Ver. 6.*) for 1260 Days, seems plainly to signifie less than what is implied by *reigning with Christ*. As the Jewish Church,

which was the Woman under the Old Testament, her being in the Wilderness, did signifie a middle Condition between their former State in *Egypt*, and their future State in *Canaan*; not so bad and hard as their State of Bondage in *Egypt*, nor yet so good as their Rest in *Canaan*: Accordingly the Christian Church's State, or being in the Wilderness, though not so bad and hard in all Respects and Circumstances as when under the Heathen Powers, not inferior for Rigour and Cruelty to the *Egyptian* Taskmasters; yet is it not so good and happy a State, such a State of Rest, an holy Septenary Rest or *Sabbatism*, as is implied in the *Apocalyp- tical Millennium*, the last Age of the World. Now the Church is thus to be in the Wilder- ness for 1260 Days or Years, which will cer- tainly fall within the Thousand Years from *Con- stantine*, and partly be beyond them. This will be further evident, If what is said in *Ver. 5.* of the *Woman bringing forth a Man-Child, which Child was to rule all Nations with a Rod of Iron, and was caught up unto God's Throne*, be meant of *Con- stantine*, and the Christians now in chief Power, having subdued and cast down the *Dragon* or old *Serpent* (*Ver. 9, and 13.*) the Heathen Powers and the Pagan Idolatry. And that this was the Sense of the ancient Church, appears out of *Eusebius de Vit. Const. l. 2.* and *Constantine* under- stood himself to be concern'd herein; hence those Words of his in *Ep. to Eusebius* — τὸ δὲ δράκοντος ἐκείνου ἀπὸ τῆς τῶν κοινῶν διοικήσεως ἐκδιωχθέντος, with much more that clearly re- fers to several Passages in *Apocal. 12.* Hence also was the Picture of *Constantine* in those Days de-

Σαββα-
τισμός,
Hebr. 5.
Verum ju-
storum
Sabbatum,
Iren. l. 5.

described with a Dragon under his Feet. Besides every Phrase in the forementioned 5th Verse is more pliable to this Sense than to the New Gloss, which makes but a poor Sense of the last Clause in that Verse. If then (as from what hath been hinted it is fairly probable) this be meant of *Constantine*, &c. it is evident that these 1260 Days begin after his Inauguration; for the Woman fled into the Wilderness after the Man-Child she had brought forth was caught up to God's Throne, and after the Dragon was cast down. But whether that be the Sense or no of *Ver. 5*. these 1260 Days, or Years, will be partly in that supposed *Millennium* from *Constantine*; and therefore that *Millennium* from *Constantine* is not (as it is supposed) the Happy State of the Church for a Thousand Years; for the 1260 Years begin after *Constantine*, wherein the Church is to be in the Wilderness, which Wilderness-State is short of the *Millennial* Happy State in *Ch. 20*. and these 1260 Years are partly in the Thousand Years from *Constantine*, as I said before: The Church cannot at the same time be said to reign and flourish in Happiness, a Thousand Years, and yet be in the Wilderness for a Thousand Years, and 260 Years more. All this is clear, if by 1260 Days be meant *Prophetical* Days (and not just Three Years and an half) as elsewhere in Scripture *Days* signifie *Years*. But I much question whether the Author be satisfied in the New way of expounding this 12th Chapter (as I said before of the 11th Chap.) and applying the Severals therein to the Stories of *Simon Magus*, and *Nero*, *Vespasian*, *Titus* and *Domitian*; though for some Passages thereof there is no seem-

seeming Proof brought out of History by the New Interpreters.

42. A *Third* Argument may be this. This *Regnum Christi & Sanctorum* in *Apocal.* 20. is yet to come; and therefore not that which began from *Constantine*, and is past. That it is to come, appears from *Dan.* 7. where the Time that *the Saints* should possess the Kingdom is not till the ceasing of the *Roman* Power represented by *the Fourth Beast* and the *little Horn* that was so imperious; *Ver.* 21, 22, 26, 27. For while the *Fourth Beast*, or that State of it signified by that bustling imperious Horn, *did make War with the Saints, and prevail against them,* *Ver.* 21. while *he did wear out the Saints of the most High,* and while they were *given into his Hand,* *Ver.* 25. they are far from reigning, and from a flourishing peaceful State: No, it is *the Beast* and *little Horn* that reign; and this *for a Time, and Times, and half a Time,* *Ver.* 25. the same with the 3 Years and an half, the 42 Months and 1260 Days, in *Apocal.* as hath by some been demonstrated with the greatest Accuracy and Clearness. This Power of *the Fourth Beast* and *the little Horn* is not yet ceased, for the *Roman* Power is yet in being. *Grotius* upon the 7th of *Daniel* affirms again and again the *Roman* Power to be yet in being, and accordingly he refers that in *Ver.* 14, 27, &c. to the *Imperium Romanum, cujus nomen & majestas etiam nunc durat.* But as unskilfully doth he apply that Kingdom which succeeds *the Fourth Beast* to the *Roman* Empire, as he doth that in *Ver.* 13. [*One like the Son of Man coming in the Clouds of Heaven*] to the

the *populus Romanus*, &c. which not only by *Christians* of old, but also by the * *Jews* hath been * So R. understood of the *Messias*: And the very same Sol. & R. Phrase [*one like unto the Son of Man*] is meant of Saad. & *Christ*, Apocal. 14. 14. and Chap. 1. 13. as in Ver. Facbiades, צדקנו 7. his coming with Clouds. The Evidence of that משיח Hypothesis we contend for, did seem so clear דוא from hence to a *Romanist*, even a *Jesuit* (*Corn. à Lapide*) that he upon this Chap. had the Ingenuity to acknowledge what seems so strange to some, viz. *Regnum Christi & Sanctorum non tantum spirituale fore (quale fuit in terrâ, cum ipsi persecutionibus, Martyriis & cruci essent obnoxii,) sed etiam corporale ac gloriosum; atque Christum & Sanctos hoc regnum inchoaturos mox post necem Antichristi; tunc enim Antichristi regno everso, Ecclesia ubiq; terrarum regnabit, & fiet tam ex Judæis quam ex Gentibus unum ovile & unus pastor.* To conclude this Particular; Against this Proof what is usually objected, is what depends upon these Two Hypotheses; First, That by the *Fourth Beast* is meant (not the *Roman Empire*, but) the *Syro-Græcian*, or the *Regnum Seleucidarum*; Secondly, That by the *little Horn* is meant *Antiochus Epiphanes*. But the Impossibility of this Sense being so clearly demonstrated by Mr *Mede* (as I have intimated) in the fore-mentioned Tract, all that they build upon such rotten Hypotheses, in opposition to our Sense, is of small account; nor is it worthy to be taken notice of, till they have clear'd those their Two Hypotheses from those Exceptions justly made against them.

43. I might add also what is mentioned in *Apocal.* 13. 7. where the Reign of *the Beast* is described, his Wars and Triumphs, and the Continuance thereof for 42 Months; during which Time *the Saints* are overcome; and therefore not so free from that Persecution, as that they may be said *to reign*. But this is a kin to what we mentioned out of *Daniel*, the Sense the same; the Forms of Speech much what the same, and where they are not, they yet mean the same thing; as *the Time, and Times and half a Time* in *Dan.* 7. is the same with *the 42 Months* in this Chapter, or *the 1260 Days* that the Witnesses are in a mournful Condition, *Chap.* 11. and the Church is in the Wilderness, *Ch.* 12. This appears from the first *Synchronism* in Mr *Mede's Clavis*.

And thus have I finished the remaining part of the *Millennial Hypothesis*, according to which the *faithful Christians* were to reign with Christ; as the *Devil* was to be fast bound up, for a *Thousand Years*, which was the other part before discoursed of; Both which are included in the Description of the *Millennial Happy State*; the main and chief Controversie in these Papers. What remains in the *MS.* needs not any such solicitous Enquiry, as what is already spoken to. I shall therefore make haste to conclude this Labour, for I would not weary the Author with reading too much; nor would I over-tire my self, being weary with writing so much as I have done already.

MS. p. 10,
11, 12, 13. 44. These Pages in the *MS.* enumerate the ill Uses that some have made of the *Apocalypse*, by wresting it to bad Purposes and selfish Designs.

signs. And herein I have the same Sentiments with the Author of this *MS.* and add, That several *δυσνόητα* in *S. Paul's Epistles*, as well as in *S. John's Apocalypse*, have been wrested, and miserably distorted by the Unlearned and Unstable. But I question whether the proper Cure for these Distempers be the turning the Sense of the *Apocalypse* a New way, expounding all of it almost of the *Jewish Church* rather than of the *Christian*; and of things past many Hundred Years ago; nay, and sometimes of Matters too minute and inconsiderable for the Solemnity and Majesty of the Expressions. Nor are only those great Depravers of the Simplicity of the Christian Truth and Life (the Papists) gratified hereby, but also the *Fanatick*

* *Zealots*; who discovering the many Flaws and Weaknesses in this New Way (some of which are very obvious to one of an indifferent Wit and Skill in History) are the more confirm'd in their wild Principles and Notions, which yet are but false De-

* Which Term I make use of, they being of a Temper much like to the *Zealots* in *Jerusalem*, a little before its Destruction.

ductions from the Text. In former Times, when such kind of Pamphlets as the Author mentions came forth, those who were then Chief in *Ecclesiastick* Power, did not betake themselves to this New Method: They were not afraid to understand *Babylon*, the *Beast*, the *False Prophet*, &c. in a Sense relating to *Rome Christian* (though degenerately so, and in reality *Anti-christian*, no Church more deserving that Title) and some of their Arguments for this Sense are more evident and concluding than the novel Argumentations for the contrary. And when they

they thus own'd those Notions of *Rome* Antichristianz'd; yet they knew well enough how to defend themselves, their Office, the Discipline and Worship; and free them from the Aspersions of those Zealots in their Pamphlets. They could with Confidence profess, That they were come out of *Babylon*, and therefore come out of her, because of her manifest Corruptions and Abominations: Nor were they so weak as to be affrighted, and disturbed, at every thing which some hot Spirits did then call *Babylonish* and *Antichristian*; and there are that do so still: But surely a right Understanding and Representation of the *Apocalypse* is a most powerful Means to silence and baffle those Men of Noise and Confidence, rather than of Sobriety and Judgment. On the contrary how doth it tickle and gratifie those *Zealots*, to see that they have so stumbled or frightened Men with their clamorous and importune Discourses, that they are fain to betake themselves to these Shifts (as they will think them) That by *Babylon* is meant *Rome* *Heathen*, and the Separation from it was the getting out of *Rome*, above a Thousand Years ago, when besieged by the *Goths*; and so all in *Chap.* 17. 18. (as before in other Chapters) is past long since, in the time of the *Heathen* Empire, or not long after; as if the *Brownists* Pleas out of the *Apocalypse* for Separation, and their quarrelling against the several Parts of Discipline and Worship could not otherwise be safely answered: Whereas our Worthies in former Times maintain'd (and that with Success) these things against the *Zealots*, and yet did not find themselves disadvantaged by their free
 as-

asserting *Rome Antichristian* to be concern'd in the *Apocalypse*. What further may be fitly added to this *Section*, may be found in that excellent Advice of Dr *More* in Reference to the Study and clearer Understanding of the *Apocalypse*, in his *Mystery of Christian Religion*, p. 203, 204.

45. As for the Word *Antichrist*, there need be no such Contest in Books. As it is used in S. *John's Epistle*, and described by those Two Characters in *Chap. 4. 3.* and *Chap. 2. 18.* (which the *MS.* mentions) it may seem primarily and properly to be referr'd to some about those Times; (and yet what is said there of *Antichrist*, hath been thought by some implicitly and by Consequence to be verified of the Head of the *Roman Church*). But the *Fathers* (and After-Writers from them, even those of the *Roman Communion*, as well as others) occasion'd the continuing of the Word, which hath thereby become current in all Ages: And they in the Ages most distant from us have spoken of *Antichrist* (not only as past in S. *John's* Time, but) to come toward the End of the World. The *Protestants* have also made use of it, and especially applied it to the chief Head of the *Romish Church*: So not only *John Bale*, Bishop of *Offory* (whom this *MS.* mentions in the Head of that unequal Train, p. 10.) but BP *Downham*, BP *Hall*, BP *Bilson*, BP *Andrews*, &c. Nor did Archbishop *Whitgift* (who was engaged in Disputes with *Non-Conformists*) ever * depart from

MS. p. 13,

14.

* The Author of
Herodologia

Anglic. saith of Whitgift—in Scriptis contra Carthwrightum Papam Antichristum saepe vocat, aut eo nomine intelligit.

from the Perswasion he was of, when he answer'd for his Degree of D. D. in the Commencement-House and maintain'd this, *Papa est ille Antichristus*. But to wave all fruitless Strife about the Word; Let be it consider'd by the Author, whether he can find out any Head of an Ecclesiastical Polity (or any Church) to whom (or which) what is commonly and confessedly understood by that Word *Antichrist* (and what is said of *Babylon* in that *Apocalypse*) doth more agree than to the *Papal* Head (and the *Roman Church*); According to that Observation of King *James*, that learned Prince; viz. *That there is no Church, State, or Man that hath been since the penning of the Revelation, to whom, or which, those Things foretold by S. John, the Marks and Characters given in the Apocalypse, can in any reasonable sort agree, but the Church and Pope of Rome alone.*

MS. p. 14.

46. ——— reign with Christ as an holy and blessed People.] This is indeed to speak home and properly to the Business, as I noted before. But that Christians for a Thousand Years from *Constantine* did reign with Christ as an holy and blessed People, is more to be wished that it had been so, than to be thought that ever it will be proved that it was so. I have before observed, that the Advancement of real Holiness and Righteousness in the World is the proper and Primary Character of the *Millennial* Happy State; and that the great Stress is to be laid upon the then Encrease and Flourishing of true Holiness: This is absolutely essential and fundamental to the Happy State of the Church. Now I will grant,
and

and acknowledge it to the Praise of God, and to the Renown of *Constantine*, That (not only *Peace*, but) *Piety* had great Advantages, and was in no small Degree in *Constantine's* Reign: His own exemplary *Piety*, his great Care to promote *Piety* in his Children, in his Court (of which *Eusebius* and *Theodoret* write) and also abroad, are worthy of a most grateful Celebration. And how happy had it been for Christians, if they had known their Happiness? But that which I would say is this, That the *Piety* that began under *Constantine's* Reign to flourish, began not long afterwards sensibly to decay; and in the room of it came up a mere Form of Godliness, a resting in specious Formalities, and the bodily Exercise of Religion, without the inward Life and Power: But the living Christianity, and true Holiness, is another thing; (and to apply what the Apostle speaks of *Judaism* in *Rom. 2. 28, 29.*) *He is not a Christian which is one outwardly, neither is that Christianity which is outward, and makes a Shew in the Flesh: But he is a Christian, who is one inwardly, and Christianity is that in the Heart and in the Spirit; whose Praise is not of Men, but of God, Who requires and regards Truth and Reality in the inward Parts; and puts no such Value upon the empty lifeless Forms and outward Observances of Religion: These come not into the Account of that real Piety, those inward Perfections and Excellencies, for which the New Jerusalem is set forth as so glorious a City, and call'd the Holy and the Beloved City. And therefore as not the Peace, so neither the Piety which flourished under Constantine (both which make up the No-*
tion

* In vitâ
Malchi.

L. 6. de
Verit. Rel.
Christ.

tion of the *Millennial Felicity*) did continue for a Thousand Years, which is the main Point of the Enquiry in this Controversie; and consequently there was no *Happy Millennium* from *Constantine*. To this Purpose I may here fitly mention that Observation of S. * *Jerom*, who lived in the Times not long after *Constantine*; *Ecclesia Christiana, postquam principes invenit Christianos, facta quidem est opibus & potentiâ major, virtutibus verò ac pietate minor.* To which I will add the like Observation of the learned *H. Grotius*, (who is one of the chiefest Opposers in the present Controversie as it depends upon the *Apocalypse*) — *Vera illa atque simplex Pietas, quæ inter Christianos gravissimè vexatos oppressosque floruerat, paulatim refrigescere cepit, ex quo per Constantinum & sequentes Imperatores effectum est, ut ea professio non tuta tantùm sed & honorata esset, mundo veluti intruso in Ecclesiam* — And a little afterwards there is this grave and pertinent Observation — *Religio passim non in mentis puritate, sed quasi reducto Judaismo in ritibus collocari cepit, & in iis quæ corporis magis exercitationem quàm animi emendationem in se continent, itemque in studio electarum partium; tandemque evenit, ut ubique multi essent Christiani nomine, re paucissimi.* Thus he. And therefore the State and Character of Christians being such, they were far from reigning with Christ as an *Holy and Blessed People*. Nay things grew worse still, and did degenerate — *venæ peioris in ævum.* And here not to speak of the Change of that fair and calm Weather, that Peace and Security after *Constantine*; and that not only through the Violence of the Enemies of Christianity, but through the Fault of
of

of Christians themselves; as *Grotius* observes, *Principes Christianos nullum fecisse bellandi modum, etiam cum pace frui liceret*: As also through the Christians disturbing and troubling one another for Opinions; so that Charity (the Root of Christian Concord and Peace) began to cool, and a fiery Zeal about Matters of Opinion and Ceremony was enkindled in the room of it, to the embroiling of the Church: Hence was that Complaint of *S. Hilary*, *Post Nicenam Synodum nihil aliud quam Fidem scribimus; dum in verbis pugna est, dum de novitatibus questio, dum de studiis certamen est, dumque alter alteri Anathema esse capit, propè jam nemo est Christi*. But to omit those fierce Animosities and furious Contentions among Christians, to the Scandal of their Profession (it being observed by *Julian* the last Heathen Emperor, * *nullas tam infestas esse hominibus* * *Vid. Am. bestias, ut sunt sibi ferales plerique Christianorum*) *Marcell. in Jul.* as also to omit the eager Contests and Squabbles among the chief Ecclesiasticks † *de summis sedibus*, † *περὶ προεδρίας ἢ προτιμίας.* notorious in Church-History; all which shew the Want of that Abundance of Peace which is implied in the *Millennial* Happy State: That which I would here chiefly consider, is the *Sozom.* Want of that other Principal and Essential Part of the *Millennial* Felicity; the Decay of the Primitive unfeigned Righteousness and True Holiness; the Corrupting of the pure and undefiled Religion; — *terras Astræa reliquit*, that *Astræa* which will return to the *New Heavens* and *New Earth*, and dwell there, and by her Presence make the World Happy. I need not to bring Proofs out of the Writings and Histories of the Ages after *Constantine*, What Corruption there was

was in Life, and afterwards in Doctrine and in the outward Worship: How foul the Apostacy and Degeneracy of Christians (the *Roman* Christians) was generally within the *Millennium* from *Constantine*, is abundantly in particular Instances testified by *Salvian* throughout his Books *de Gubernatione Divinâ*; was witnessed against by the *Waldenses* and *Albigenses*; as also by some devout Souls of the *Roman* Communion, who have sadly bewail'd these things; of which there is abundant Proof (to name no others) in *Illyricus* his *Catalogus testium Veritatis*. And upon an impartial View of the History of those Ages, it will be manifest to the discerning Reader, That never did any Church, more than the *Roman*, degenerate from the Primæve Simplicity of the Christian Truth and Life, and that within the supposed *Millennium*, as well as after it: Which therefore makes it very uneasie to my Mind to apprehend, how that could be the Blessed *Millennium* of the Church; or how such Christians can be said to reign with Christ a Thousand Years as *an holy and blessed People*: 'Tis a manifest Truth, That the clearly best Christians were rather in a low and suffering Condition, and the worst did reign; but because they were the worst, they did not reign with Christ, βασιλεύειν μετὰ τοῦ χριστοῦ, *Apocal.* 20. Something I noted before of the suffering *Waldenses* and *Albigenses*; And I here add, That the *Greek* Church, a Church of vast Extent as well as the *Latin*, hath been most under the Hatches, and in a suffering Condition; and yet a Church less corrupt for Doctrine and Manners than the *Latin* or *Roman* Church; which hath been more de-

degenerate and faulty in both, and yet hath been in a more reigning and flourishing Condition.

47. *Discipline also may likely be found here, viz. MS. p. 18. Chap. 22. 3. Chap. 21. 8. with Chap. 22. 15.]* ⁵ p. 19. But if the Mind of these Places be well consider'd, it will appear that the things therein mentioned have not been accomplish'd in that *Millennium* of the Church from *Constantine*; (and we have shewn before that the Men of the New Way make the *New Jerusalem* and the *Millennium* to signifie the same Happy State, viz. from *Constantine*). For suppose that Phrase in Chap. 22. 3. *And there shall be no more κατάρα* (whether *Curse*, or *accursed thing*, or *Person*) be meant of Church-Censures, whereby the Christian Church should be kept so pure that *nothing shall enter in that defileth, or worketh Abomination and a Lye*, as it is said in Chap. 21. 27. but that *without are Dogs, and Sorcerers, and Whoremongers, and Murtherers, and Idolaters, and whosoever loveth and maketh a Lye*, Chap. 22. 15 (the like in Chap. 21. 8.) This, I say, was not all along upon due Occasions practised and accomplished in the supposed *Millennium*: Nor was that State of the Church a State of such continued Purity. What if there were for a little while at the first something like this; it lasted not long, as may appear from what hath been observed before of the great Degeneracy and Corruption of the Church.

48. After some good Counfel given to the *Independents* and *Anabaptists* in p. 21, 22. for their placing fondly fo much Sanctity in their Church-Way and Baptism; the Author hath a Note about the Opinion of the *Thousand Years*, viz. MS. p. 23. *Though the Fathers had divers of them some such Apprehensions as now of late (viz. of the Thousand Years), yet at length they were either convinced by others or themselves].* I do not believe this Note to be true. As for his Proof of it, he only mentions the Speech of S. *Austin* of himself. He was but one; and what he said or did, concerns not others of the Fathers. It appears not that *Justin Martyr* (one of the most ancient Fathers) was convinced by himself, or by others: For as for all other * *Orthodox* Christians at that time, he affirms they were of his Perswasion; so not likely to turn him from what they believed to be true, and was universally received for a Truth in this Age which was next the Apostles. Nor does it appear that *Theophilus Antiochenus* (Contemporary with *Justin M.*) *Irenaeus*, *Tertullian*, *Cyprian*, *Lactantius* (I mention by Name only those whose Works we have in part) or any of the † *Ancients* of this Mind did see Reason to change their Thoughts herein: Not any but only *Austin*; who was never much perswaded of it, did but *opinari* (*nos hoc opinati fuimus aliquando*) and who it seems had not so right an *Idea* of it: As indeed it was very hard to have in that Age, when either some ungrounded Fancies were added to it; or when it was unduly

Ἐἰ τινὲς εἰσὶν
ὁρθογνώμονες κατὰ
πάντα χριστιανοί.

† And they were not
few nor ordinary Per-
sons: *Multi virorum
Ecclesiasticorum & Mar-
tyrum ista dixerunt.* So
S. *Jerom* confesseth.

duly represented by the hot and violent Adversaries, at least by some of them; as particularly by *Ferom*, who seems more than once in his Reflections upon this Opinion to contradict himself, and to betray Strength of Passion abundantly. Nay, it is plain that there were strange Arts used by the prejudiced Adversaries; For they denied the *Apocalypse* (where the *Millennial* Happiness was chiefly founded) to be part of the *Holy Scripture*, till they had found out some other Way to expound the *Millennium* in a Sense commodious for their Turn. * Add to this, That they spared not to deprave and mangle the Writings of the ancient Fathers that were for a (Holy, not a Sensual) *Millennium*. Thus they dealt at last with *Irenæus*, who was known and reported to have asserted the *Millennium*; tho' it appear'd not out of the formerly publish'd *Irenæus*: But *Feverdentius* (a Jesuit, and no Friend to the Opinion, and so not likely to do it out of Design) first publish'd out of a very ancient Manuscript those Five Chapters wherein *Irenæus* professeth himself to believe the *Millennial* Theory: So that no less than Five Chapters were expunged by them who thought, the *Millennial Dogma* might be judged more venerable and apt to persuade, as being the Sense of *Irenæus*, an holy and ancient Father; one who was an Hearer and Acquaintance of

* Such a like Prank was that of those who cry'd up one *Cyriel* (a Greek, and the Third President of the *Carmelites*) affirming him *tam Mosis quam Joannis Evangelistæ exemplo novam Apocalypsin è cælis accepisse, Dei ipsius digito in argenteis tabulis Græcè scriptam, super futuro Ecclesiæ statu*. By this means they thought to evacuate and to destroy the *Apocalypse* of *S. John*: And the Reason of their Design was, *quoniam erant tunc in Italiâ, Germaniâ, Franciâ & Angliâ multi qui Rom. Eccles. credebant Babylonem esse & Meretricem illam magnam, & Papam esse Antichristum, ex priore Apoc. Vid. Bal. Cent. 3. p. 279*. This *Cyriel* died Anno 1234.

Polycarp S. John's Disciple; and *Irenæus* professeth often that he had this Doctrine of the *Millennium* from those very *Elders* or *Presbyters* which were *Apostolorum discipuli*, and (as he speaks in another Place) which saw *John*, and heard it of him, who was the Writer of the *Apocalypse*: For whereas some report it, as if *Irenæus* had this of *Papias* only; (who, though he was *σμικρὸς τὸν. νῆν*, as *Nicephorus*, that lived at a good Distance from his Age, describes him, yet he might be an honest and faithful Witness of what he said he received from the Apostle *John*) herein they deal partially, in taking notice of that but one Place wherein

* *Presbyteri Apostolorum discipuli*; and again, *πρεσβύτεροι, οἱ τοῖς Ἀποστόλοις συμφοιτήσαντες.*

he quotes *Papias*; but conceal that in 3 or 4 Places he mentions the * *Presbyters* or *Elders*, which were the Disciples and Hearers of the Apostles, and particularly of *S. John*. But before these Five Chapters were

expunged, what unworthy and undue Representations were made of the *Millennial Dogma* asserted by *Irenæus* (as before by *Justin Martyr*) appears in that *Dionysius*, Bishop of *Alexandria*, in the 3^d Century wrote a Book (saith *Jerom*) *irridens mille annorum fabulam, instaurationem Templi, hostiarum sanguinem, circumcisionis injuriam*: And the like Stuff hath *Jerom*, representing the Ancients as if they fancied (beside the Restauration of such *Judaical Rites*) a sensual voluptuous State, making their Belly their God, and minding only Earthly things: Which was as foul a reproaching of those *Holy Fathers* of the Church, who lived near the Apostles, and conversed with those who were
dis-

discipuli Apostolorum, as could be imagined. Their Writings and their Lives were more purely and eminently Christian; they were far from either *Judaism* or *Epicurism*, (with both which they were loaded by *Jerom*) as appears from *Justin Martyr*'s exprefs disowning the least Thoughts of the *Judaical* Sacrifices, or any other Sacrifices but Spiritual: Nor is there any thing (as not in Him, so neither) in *Irenæus*, that is for the restoring of bloody Sacrifices at *Jerusalem*, or for Circumcision; or that tends to the Favour of *Epicurism* and Sensuality. For though *Irenæus*, in those Chapters wherein he asserts the *Regni tempora* (a Phrase more than once used by him to mean the *Millennial* State) doth speak of a Confluence of Earthly Blessings and all Plenty (so that the State of the *Millennium* is not so wholly Spiritual, as to respect only the Soul, though this chiefly) yet there is not a Word in him that imports, that this outward Plenty and Prosperity shall be accompanied with Luxury and Sensuality; or that the Happiness of that State was * *Beatitudo ventri & gutturi Judaico serviens*: So as that it was an easie Task to answer the *Alexandrian Dionysius*, who together with † *Jerom* did charge *Irenæus* with such black and foul Tenets; and *Jerom* relates that he was answered by *Apollinaris* in Two Volumes, whereof no Fragments are now extant. Nor did *Jerom* charge *Irenæus* only with such things that he knew not; but he dealt the like Measure to *Tertullian*, *Lactantius*, *Victorinus*, Bishop of *Poictiers*, and *Severus*; as we may read in his *Comment.* in *Cap. 36. Ezek.* But of this Dealing of *Jerom* (though otherwise a Learned

* As *Jerom* speaks in *Ezek.* *Cap. 36.*

† Vid. *Jerom* in l. 18. *Comment. in Esaiam.*

84 OBSERVATIONS concerning

and useful ancient Writer) Mr *Mede* hath further observed in his *Comment. Apocal.* Pag. 285.

MS. p.24. 49. What the Author writes in p. 24. about commending *Moderation*, I judge to be very fit and becoming. I think Mr *Mede* was a great Instance of that Temper: No Man did dictate less than he, and propound his Judgment with more Modesty and Candor; and if he were now alive, there would be as little fear of any Unpeaceableness from him because of his *Millennial* Notions, as from those that make the *Millennium* to be past above 300 Years since; some of whom do more impose and dictate, and less go about to prove their *Hypothesis*, and where they assay to prove, discover less Moderation, than *He*: And I nothing doubt, but that there are several Learned Men no less of Mr *Mede*'s Moderation and pacifick Spirit than of his Judgment. I know some unstable Souls, unprepared for the right apprehending and managing of some Truths, because they are not duly purified and purged from Self-Love, have so misrepresented the *Millennium*, and depraved the Notion of it with their extravagant Fancies, that no judicious and serious Christian can be in a Disposition to love or like it, as it is drest up by them. Such a *Thousand Years* as some fancy, (and such as *Jerom* doth set forth, and then fight against the Baby of his own Dressing) have never yet been in the World; and there are that hope never will be, they are sure never will be as the Fulfilling of any Promises, or Prophecies, in the *Scripture*. I have lately met with Dr *More*'s
ex-

excellent Labours upon the *Mystery of Godliness*, or *Christian Religion*: I perceive by his *Preface* (Section 19.) as also by some Passages in his Book, where the same falls in to be handled, that the *Notion* and *Idea* he hath set down of that *Millennial* State yet to come, is so cool and calm, and moderate; that there is no body can rationally be afraid of such a State as there described; it will hurt none, no Order of Persons; it will not set on Fire the Course of Nature, nor make any Embroilments. There is also in *Book 5. Chap. 15, 16, 17.* an Exhibiting of Mr *Mede's* Way, and the contrary *New Way* of interpreting the *Apocalypse*; and I am apt to think that if the Author of this *MS.* had seen and perused those Three Chapters, he would not be much taken with the *New Method*, but would verifie the Proverb, *ἔδεις πῶν παλαιόν, εὐθέως θέλει νέον· λέγει γάρ, ὁ παλαιὸς χρηστότερός ἐστιν.* If the Author of the *MS.* in his formerly being for the *Millennium* to come, did take in too many Particulars concerning the Mode and Circumstances of that State, which are not included in that general Account the *Scripture* gives of it; or if he gave too much heed to *Alsted*, who in quoting *Scriptures* did *magis prospicere copiae quam ponderi*; or to *Archer*, whom I take to have been no good Marksman in this Controversie, but to have shot wide in several Particulars; or to Dr *Homes*, who (setting aside what he transcribes out of M *Mede*) is sufficiently confused, and short of a clear and full comprehending the Notion; I do not wonder that he saw Cause to depart from those his former Thoughts; which

he might have done without any Prejudice to a more general and unexceptionable asserting of the main *Hypothesis*. But I wonder that any one can long continue in the Love and Liking of the New Method (though what is New, at first may please) which the more carefully it is examined, will appear the more lame and imperfect, and not so agreeable to the Style of Prophetick Scriptures, or to Historical Events, as that of Mr *Medes*; which is grave and important (not flight and fanciful, nor about such minute Matters) agreeable to Prophetical Schemes, such Forms of Speech and Representations used by the Prophets and known in the Orient, as also to those innate Characters and Intimations secretly couch'd in the *Apocalypse*, not to be discern'd by every Eye, which are of main use to illustrate several Passages in this Myste-rious Book: So that these peculiar Advantages which the Book it self affords as a Key to the whole, as also the Guidance and Light which he had from his Observation of the *Synchronisms* (not to speak of his inward Qualifications, his great Sagacity and deep Judgment, his Freedom from ambitious Designs, as also from any particular engaged Affection to any other Opinion or Party) these did singularly enable him to what he hath performed upon the *Apocalypse*; for the which (and his other like Labours) this *Joseph M.* deserves the Name the *Egyptians* gave to *Joseph the Israelite*, *Zaphnath Paaneah*, i. e. *κρυπτῶν εὐρέτης*, as *Josephus* interprets it, and to the same Sense both *Onkelos* and *Jonathan the Chald.* Paraphrasts.

Gen. 41.

50. (To omit what is in p. 25. it being spoken to before) 'tis said in the *MS.* *After this Judg-* *MS. p. 26.*
ment and Resurrection appears a State of Renew- [.]
ing] viz. the *New Heaven* and *Earth* and the
New Jerusalem: But it doth not follow that it
 was *after*, because it is set in Order after them;
 the *Synchronisms* will easily evince this to be in-
 consequent. And that the *New Jerusalem* and the
Millennium are Synchronal, and therefore one is
 not after the other, I have spoken to before.
 What follows in the *MS.* in this 26th Page and
 in p. 27. of *Heaven* and *Earth* and *Sea*, is doubt-
 ful; viz. that *Sea* should signifie here the
Heathen World, and *Heaven* the *Church*; and
 that the *Earth* betwixt those Two signifies such
 Parts of the World as are neither the true
 Church of Christ, nor purely Heathen, viz. the
Arians of old, and now the *Turks*: This is, I say, a
 more doubtful Account of the Words; it is
 more plain and easie to understand by the *New*
Heaven and *New Earth* (the former *Heaven* and
Earth being passed away, and the *Sea* being no
 longer seen) a *renewed State*, a *New World*; for
 according to the Style of the Scripture, for the
World is put *Heaven* and *Earth*, and sometime
 is added the *Sea*.

51. *The Second Beast that arose out of the Earth* *MS. p. 27.*
 (*Apocal. 13. 11.*) *that had Two Horns like a Lamb,* [..]
but spake like a Dragon] This, the *MS.* saith,
may be the Arians, who had the Name of Chri-
stians.] But this Notion of the Author of
 the *MS.* seems to be clogg'd with Difficul-
 ties hard to be satisfied: for I would de-
 sire to know, How the *Arians*, the *Second*
Beast, did cause the *Earth* and all that dwell
 there-

therein to worship the *First Beast* (*Apocal.* 13. 12.) if that were the *Roman Empire Heathen*, as this *MS.* makes it to be in this *Page*, and elsewhere. Again, How did the *Arians* order that all Men should *make an Image to that Beast*, (*Ver.* 14.) and how did they *give Life to that Image* (*Ver.* 15.) and what *Miracles* had they *Power to do in the Sight of that Beast* (*Ver.* 14.) whereby they *deceived the Dwellers upon Earth*? These and other Expressions concerning the *Second Beast* to the End of the Chapter will be hard to explain, if the *Second Beast* (according to the Author's Notion) signifie the *Arians*, as the *First Beast* the *Heathen Roman Empire*. The forenamed *Duniviri*, who understand by the *First Beast* the *Roman Empire Heathen and Idolatrous*, do expound the *Worshipping of the First Beast*, the *making of an Image to the Beast*, and the like Phrases, of the *Advancement of Idol-Worship and Heathenism*: And if this be a congruous Exposition, how did the *Arians* design to advance *Heathen Worship and Pagan Idolatry*.

52. But if these Difficulties were over, there is another (and a great one) that encumbers the Author's Notion; and is it possible to be clear'd? In short this. In the Character of the Christians that were to reign in the *Millennium* we read (*Apocal.* 20. 4.) that they were such as *had not worshipped the Beast, neither his Image, nor received his Mark, &c.* Which doth necessarily suppose that the *Beast* had already an *Image* made, and had his *χάραγμα* or *Mark*. But according to this Author's *Hypothesis*, those Christians

Christians *reigned*, and were *rewarded* for not worshipping the *Image* of the *Beast* and not receiving his *Mark*, before the *Beast* had any *Image* made, and before his *Mark* was given; which appears thus: All along the Author makes this *Millennial* Reign to begin from *Constantine*; but there was then no *Image* made to the *First Beast*; for it was not till many Years after that the *Arianizing Vandals* (which he makes to be the *Second Beast*) did cause an *Image* to be made to the *First Beast*, and caused all to worship the *Image*, and to receive the *Mark*, &c. as it is in *Chap. 13*. And as some were *rewarded* for not worshipping the *Image* of the *Beast*, before there was any *Image* made, according to this Author's *Hypothesis*; So after that there had been a *Second Beast* (i. e. the *Arians*, as the Author supposeth) that caused an *Image* to be made to the *First Beast* (i. e. *Rome Heathen*, as he expounds it); and after that the *Arians* fell, and so also with them the *Image* they made did fall (for when their Power ceased, they could not enforce the * *Worship and Veneration* which they had for the *Image* of the *First Beast*) yet were some rewarded for not worshipping it after it had ceased to be, and when there was no *Image* now remaining; and these some were the *Christians* that lived after the Downfal of the *Arianizing Vandals* and the expiring of their Power, and within the supposed *Millennium* from *Constantine*.

* *Apocal.*
 13. 12, 14,
 15.

53. I am weary with writing, and shall not weary my self, or the Author with many more Lines. The main Business of the Papers is dispatch'd. Had I a mind to enlarge these *Observations*,

uations, much might be said for the clearing of *Haggai* 2. 6, 9. (whence no contemptible Proof hath been urged for the Christians *Messiah* against the *Jews*) and that by the *Desire of all Nations* is meant *Christ*, not *Gold* (as the *MS.* * *in-* *finuates*) which it's true is the great Desire (or desirable) of all Men, but not so worthy of that Title as he who is *totus desideria*, כלו מחמדים *Cant.* 5. 16. I might also observe upon that Passage in the † *MS.* [*A Christian King is not to be lookt at as one of the Horns of the Beast* ;] and being as sensible, as the Author, of the good or evil Consequence, of a right or a mistaken Sense of the *Apocalypse*, I shall in a few Words say this to it ; That a *Protestant* King is not an Horn of the Beast ; the Princes and Supreme Powers of the Protestant Reformed Religion (as they are called) are far from relating to the Kingdom of the Beast : And in *Apocal.* 21. 24. is intimated the good Correspondence between some of the Kings of the Earth and the *New Jerusalem*, for which they shall not think any thing too good and precious.

54. I have now dispatch'd my *Observations* upon the *MS.* which I offer to the free Judgment, and to the Candor, of the Author. I have written them out of a charitable Design, and offer them with my Right Hand, presuming that he will not take them with his Left. Having been engaged in other Studies, I have less minded these *Apocalyptical* Notions ; and therefore was less fit for this Undertaking, and the Labour seem'd greater to me ; which yet I would not decline (though I had my Head and Hands full

full of other Business) because the *MS.* did intimate a Desire of such Communications of Thoughts, as the proper Means to the Discovery of what was Truth, or nearest to it, in these obscurer and more recondite Passages of Scripture.

55. That I have been most large about the *Millennium* as yet *to come* ; it was not out of a fond Respect to it as an uncommon Theory, or an eager Desire to resist those that would encounter it ; (For it is well known to some, that some Years since I being desired by a grave Person to peruse his Arguments for the Confirmation of the Future *Millennium*, whereof he had been an Assertor for a long time, and was then purposed to communicate his Thoughts to the World ; I did with the same Impartiality, as now in a different Case, send him my free * Observations upon his Papers, endeavouring to shew him that most of those many Proofs he had heaped together did not conclude : And this I did, though I was in the general of the same Mind with him as to that Theory.) But I have been the larger about it, because the *MS.* did insist most upon it and those Theories that were nearest of kin to it ; and because it was the main and Principal *Hypothesis*. I have nothing to do with the *Wood, Hay* and *Stubble* (and the like combustible Stuff) which some hot unskilful Builders have built upon this Foundation ; I have nothing to do with those *Assumenda* and unseemly Fancies which some have pinn'd upon this Opinion. But the Primitive, sober and plainer Notion of this *Millennium* is that which I have considered in these

*[See the following Treatise in this Volume.]

these Papers. And why should it seem incredible that there should be such a *Resurrection* to come? That the Devil should be so bound as he has not yet been, as he was not in the Thousand Years from *Constantine*? That the *Apocalyptical* Passages import more than what yet hath been in the World, either as to Peace or Piety? Do they that say, The World will never be better, Righteousness shall never reign in the Earth, and with it Peace; do they do any Honour to God, or bring any good to the World, by this their *Hypothesis*? No more than the hard Report which the unbelieving Spies brought upon *Cannan*: Whereas a sober Expectation of the *Millennial* Happiness (as it is rightly stated) doth not a little refresh the Hearts of those whose unfeigned Longings, and Endeavours, are that the Best things may take place and prevail in the Earth; and are griev'd at the spreading and prevailing Encrease of Wickedness in the World: Nor doth it a little animate Men to labour after that which is the Character of that Happy State; and to contribute their best Assistances to form the Minds and Spirits of Men into such a Temper as is most agreeable to the Quality of the *New Jerusalem*, *ἑτοιμάσαι Κύριον λαὸν κατεσκευασμένον*: So far is it from disposing to Laziness, and the Effects of evil Security, that the Faith and Hope thereof engageth to Obedience and Patience, to the greatest Purity of Heart and Life; and thus S. Peter infers, *Wherefore seeing that ye look for such things, be diligent that ye may be found of Him in Peace, without Spot, and blameless*. And certainly such an Encrease of Purity and Peace which will make the World more Happy than ever it hath been, such

such as will more answer the Fulness of those Expressions in *Apocal.* 20. 4. is not unworthy to be the hearty Prayer, and serious Endeavour, of the Best Christians.

56. But to conclude, I shall add this; That even the *Figurative* and *Political* Sense of the *First Resurrection*, &c. in *Apocal.* 20. (if there were no more meant than that, as the *MS.* contends) might be more easily defended, and more safely held, according to Mr *Mede's Synchronisms* and *Hypotheses*, as supposed to be yet *future*; than according to the Opinion which makes it to be *past*, particularly reckoning from *Constantine* *. And yet even according to Mr *Mede's* Way of interpreting the *Apocalypse*, the State of Christians under *Constantine* hath its due Acknowledgment; there was in his Days a short Glympse, and a kind of Pledge, of a more Happy State of the Church yet to come: And what is meant in in *Apocal.* 12. 10. is an Adumbration of a more illustrious Salvation and Kingdom which was to come; as the Transfiguration of Christ on the Mount was a pre-ludious Fore-signification of that greater Glory he should be invested with after his Resurrection. Besides, the great Affection Mr *Mede* had for the εὐπρέπεια of God's House, and consequently his great Esteem of what *Constantine* did in that kind, would have been apt to have tempted him to have fix'd upon that *Epocha* from *Constantine*, if he could have made Sense of the *Synchronisms* and other Passages in the *Apocalypse*: But he saw it

* And if it were meant that the Saints reigned a Thousand Years in their *Successors*, (as some interpret that in *Apocal.* 20.) yet such a Reigning for a 1000 Years was not, if we reckon (as they do) from *Constantine*.

it impossible to avoid the Acknowledgment of this *Paradox*; which was wholly unplaufible to the World, and not lookt upon with a kind and well-pleased Countenance. Thus he profeffeth in *Commentat. Apocal.* p. 276. *Rem ipsam quod attinet, ea irrefragabili ordinis Apocalyptici sequelâ nititur.* And in his Epistle to *Lud. de Dieu* — *in quam sententiam de Millenario me nullâ animi levitate, aut studio præpostero delapsum credas velim; sed postquam alia omnia frustra tentassem, tandem rei ipsius claritudine perstrictum, Paradoxo succubuisse.*

The *Father of Lights* purifie and enlighten our Minds: He give us a right *Understanding* in all Things, and a true *Charity* to those that differ from us; that both pursuing and speaking the Truth in Love, we may grow up into Him in all Things, which is the Head, even Christ, To Whom be Glory in the Church, throughout all Ages, World without End. Amen.

J. W.

NOTES

On Places of

SCRIPTURE

Mis-applied to the

Millennial Hypothesis.

NO. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

On Places of

SECRETURE

Millennial Hypothesis.

W. F. W.

NOTES

O N

PLACES OF SCRIPTURE, &c.

TH E Proof out of *Jer.* 31. *Ver.* 23. (it *MS.* p. 3. should be *Ver.* 27.) is more dubious, and more obnoxious to an Objection from *Ver.* 29, 30. which Words are also found in *Ezek.* 18. 2. and in both Places they seem rather to respect that which was nearer, namely at their Return from *Babylon*, than a thing so distant as not to be fulfill'd till the last of the *last Times*: Which *last Times* of the *Jews* being now called, and *Christ* in his *Kingdom*, elsewhere you say, shall be so eminent for Holiness and Righteousness amongst the *Jews*, that you apply thereto the Place in *Isa.* 60. 21. *Thy People also shall all be righteous*; yet here in *Jer.* 31. 30. it is said of the *Jews* in those Days, *every one shall die for his own Iniquity.*

What is brought out of *Ver.* 38. [That the *City* shall be built from the *Tower of Hananeel*, &c.] is by *Tremellius* and others expounded out of *Nehemiah*.

H 2

What

What is in *Ver. 40. for ever* (besides that it is plain that in the Old Testament a *long time* is sometimes understood by it) may be meant conditionally, as in *Jer. 17. 24, 25.* The Condition is not always exprest, but sometimes it is only tacitely intimated. Of this hereafter.

That Proof out of *Jer. 32. Ver. 37, 39.* is not so clear, but more obnoxious to the Adversaries; because it seems clearly to refer to their Return from *Babylon*; whose *King* is also mentioned *Ver. 36.* and *Ver. 43.* the *Chaldeans*. There is also mention made of the *buying of Fields for Money, a subscribing and sealing of Evidences, and taking Witnesses, &c.* which things are not supposed to be in the *Thousand Years*; those Usages of Men in this present World being necessary because of the Corruption and Unfaithfulness found amongst Men. Besides, this Paragraph mentions only *Judah* and *Benjamin*, *Ver. 35, 44.* Nothing here refers to the Ten Tribes; which Dr *Homes* upon this Place doth also mention; but without any Ground in the Text.

I think there is no such great Strefs to be laid upon those Words in *Ver. 37.* [*I will gather them out of all Countries whether, &c.*] for these very Words are used *Jer. 40. 11, 12.* where neither do they enforce a Necessity of understanding them of the *Ten Tribes* also; but they refer in both Places to the *Jews* of the *Two Tribes*, and to the *Babylonish Jews*, dispersed not only amongst the *Chaldeans*, but amongst the *Moabites, Ammonites, Edomites, and all Countries.*

One thing more might be added, which respects this and the former *Animadversion*, viz. that in *Jer.* 24. (where is mention of the good *Figs*, whereby the Return of the *Jews* out of *Chaldea* and that *Babylonish* Captivity is represented) in *Ver.* 6, 7. there is the same said of those returning *Jews*, which is said *Jer.* 31. 28, 33, 34. *Chap.* 32. 38, 39. And it may be that Phrase in *Jer.* 31. 27. may best be interpreted from what is opposite to the *Land* being so sown, viz. the being *desolate without Man and Beast* mention'd *Chap.* 33. 10, 12. which refers to the *Babylonish* Desolation, *Jer.* 32. 43. *Chap.* 36. 29. *Chap.* 50. 30. *Chap.* 51. 62.

That out of *Jer.* 33. 10, 11. was partly spoken to before. The 10th *Ver.* plainly mentions the Misery and Desolation of the Land, and that under the *Babylonish* Captivity (as we shew'd before) and the 11th *Ver.* contains that which might be a Comfort to them oppressed, to bear up against the insulting Enemy. What is intimated by these Words [*The Voice of them that shall say; Praise the Lord because he is good, for his Mercy endureth for ever*] which is the beginning of *Psal.* 136. (a Psalm wont to be sung upon Great Occasions) this was literally fulfilled at the Return out of *Babylon*, *Ezra* 3. 11. Consider it.

That which follows in *Jer.* 33. 11. *The Voice of them that shall bring the Sacrifice of Praise* (of which Sacrifice, *Vid.* *Levit.* 7. *Pf.* 50. and *Pf.* 116.) into the *House of the Lord*, i. the *Temple* to be built at their Return; I say, By these Ritual Expressions (as also by *Ver.* 17, 18. of *Jer.* 33.) it

appears, that those Things belong to the Jews of that Pædagogy.

Those Words therefore in p. 15. *in those Days, and at that Time* (for the which your Paper hath it, and that at this Time) if they refer not to Ver. 14. they are to be considered as the usual Beginning of a *Prophetical Transition*. It would be hard in every place where those Words are found, to make them to refer to what precedes. If they be to be meant of *the Call of the Jews, and Reign of Christ*; that they do not refer to what precedes, is past all doubt, as I conceive, for the former Reasons.

MS. p. 5. That out of *Esay* 54. 13. (which is repeated p. 38.) may be spared: Other Testimonies being more clear, and less doubtful than this; which is quoted in *John* 45. as being fulfilled in all those that came to Christ and believed.

MS. p. 6. In the Proof out of *Ezek.* 36. 25. you leave out these Words, [*and from all your Idols will I cleanse you.*] Now consider that those whose Return is here mentioned, are such who were guilty of idolatry; they had *defiled* themselves with Idols. See also *Chap.* 37. 23. And doth not this Clause determine those Words to the Old Jews? not to those since Christ, who *abhor Idols*, as they did in S. Paul's Time: (For to the Jew he speaks as if it were his Character, *Rom.* 2. 22. ὁ βδελυσσόμενος τὰ εἰδωλα) Where Promises in the *Prophets* respect those Jews, whose Idolatry is aggravated against them, they cannot be expounded to that Purpose you design.

I should rather omit that former *Type* of the *MS. p. 7.*
dead Bones, Ezek. 37. because it may be fairly
 interpreted of the *Jews* in *Chaldea* and *Babylon*:
 They were then as *dead Bones* in the *Valley*,
 viz. *Chaldea*; or the Plain of *Shinar* (כְּקַעְדָּא
 is the Word in *Ezek. 8.* and *Gen. 11.*) and their
 Restoration is set out emphatically, *Psal. 126.*

I question whether any Stress be to be laid up- *MS. p. 8.*
 on the Word *Heathen*: If any, it rather proves
 a Disadvantage; for the *Jews* are now scatter'd
 amongst *Christians* also, and many of them in
 Christendom. The *Jews* in the *Babyl.* Captivity
 were scattered amongst the *Heathens* only: And
 it is no bad Sense to say, that God would bring
 the *Jews* (not the *Heathen*) from among the
Heathen, namely, the *Chaldeans*, the *Egyptians*,
Moabites, *Ammonites*, and all Countries, as in
Jer. 40. 11, 12. (which Place we had Occasion
 to mention before). In *Ezek. 36. 18, 19.* it's
 clear, that those who were to be taken from a-
 mong the *Heathen* (of which *Ver. 24.*) were
 such as were scattered among the *Heathen*, par-
 ticularly for their *Idols*, wherewith they had
 polluted their *Land* (namely *Canaan*;) Which
 Sin is mentioned together with the Sin of shed-
 ding of *Blood*.

This of *Blood* you take notice of, and urge it *MS. p. 9.*
 in *p. 9.* but the other of *Idolatry* you do not men-
 tion. But I believe those that read and compare
 Places with Judgment, will find hence the Ex-
 ception I have hinted, and wonder why you
 take no Notice of what immediately follows
 here; as before I observed upon *Ver. 25.* In

both Places you leave out the Sin of *Idolatry*, and mention only their Sin of *Blood*.

MS. p. 10.

If then that which hath been hitherto suggested be of any Force, at least to some of the *Promises* before mentioned; then that Assertion in p. 10. [viz. *That all those Promises are to be accomplished to the Jews after the Destruction of Gog and the Turk*] will not hold universally.

In this Page, within a *Parenthesis*, you say, [*That before the Coming of Christ the Times are not called the latter Days.*] But that this is not universally (and without some Limitation) true, appears by the Use of the Phrase in *Jer.* 48. 47. of *Moab's* Captives, and *Jer.* 49. 39. of *Elam*; in which Places the Phrase doth not import any Benefit or Happiness to *Moab* and *Elam*, by the *Coming of Messiah*: And to these might be added *Prov.* 31. 25. where the Phrase is translated *in time to come*, and is no more than *hereafter*. See also *Deut.* 4. 30. *Chap.* 31. 29. which might be understood without Reference to the Days of *Messiah*.

MS. p. 11.

That Passage out of *Zech.* 2. I would not choose for an Argument. What is there said, may refer to their Coming out of *Babylon* (*the Land of the North*, Ver. 6.) whence those that staid behind are called to return.

That out of *Zech.* 8. Ver. 3, 4, 22, 23. is not so clear; but that what *Grotius* upon this Chapter, and upon *Chap.* 2. Ver. 11. hath noted, and otherwise applied, would be considered; whether it was not fulfilled at their Return from *Babylon*.

That

That out of *Zech.* 10. *Ver.* 6, 8, 10. not so clear neither. Nor is there, say the Adversaries, (*Tremellius*, &c.) such Strefs to be laid upon those Words, *Joseph*, *Ephraim*, &c. which often occur in the Prophets. For they say, that when not only *Judah*, but *Israel* is also mentioned, may be meant those *Israelites* that join'd themselves to *Judah*; as *Benjamin* and *Levi*, *2 Chron.* 11.

That out of *Zech.* 12. 10. is more evincing. MS.p. 12. Yet I think that it should here (and elsewhere where this Place is quoted) be intimated, That the same Prophecie may be more than once fulfilled; and that one Accomplishment may be a Pledge of a more full Accomplishment yet to be expected. And perhaps this Notion may be of Use in other Prophecies mentioned by you, to the avoiding of the Adversaries Objection. And because it is expressly said in *John* 19. 36, 37. *That this Scripture was then fulfilled*; I think there should be some Qualifying of what you observe p. 22, and 41. where you say, *That this was not done in the time of his Passion*. You do in p. 27. rightly observe, *That what was spoken Joel 2. 28. was partly fulfilled at Pentecost, but not wholly*: It were well, if the like were said of this Passage *fulfilled at Christ's Passion*.

That out of *Zech.* 14. 2, 3, 4. I would not use: It speaks of the Destruction of *Jerusalem*; and then of God's going out to destroy the Destroyers. This doth not seem to be long after the First (*Vid. Ver.* 3.) But it is long since that Destruction of *Jerusalem* by the *Romans*. Again, this *Chap.* speaks of such a Restoration of *Jerusalem*,

rusalem as imports a Restauration of Temple-Worship and Service; And therefore this is required of all those that are *left of the Nations which came up against Jerusalem*, that they should *from Year to Year go up, and keep the Feast of Tabernacles*, Ver. 16, 19. This therefore cannot be meant of the Destruction of *Jerusalem*; that following after our Saviour's being in the World: Nor can it respect the *Romans*; as if they were bound to do that which was antiquated by the the Coming of Christ, *viz.* the Observation of *Judaical Feasts, &c.* But in this *Chap.* it is said, *the Nations* are bound to observe that Feast.

MS. p. 13. You ask, *When were the Jews in such great Request, that great People should come to seek the Lord at Jerusalem, &c.*] Consider what *Grotius* notes on *Zech. 2. 11.* I doubt not but in some Places both *Grotius, Menochius, Tremellius, &c.* have misinterpreted some Passages which relate to the *Calling of the Jews and the Kingdom of Christ*: But withal I think some Places are more probably interpreted by them of what is already past; in which yet some *Chiliasm*s place part of their Strength: But when as there are Places more clear, and more undoubtedly concluding; though they should not be so numerous, it's better to urge those only, than to prejudice those that are clear and strong by the Addition of other Places doubtful, nay rather importing some other Matter: For the Adversaries taking Advantage against these, would perswade others, that the rest of the

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Arguments are as little concluding, if they had Time to examine them also.

You say, *That it is promised that Jerusalem should be builded again without Walls, Zech. 2. 4. but (say you) Nehemiah repaired the Walls of that Jerusalem after the Captivity, &c. and therefore by that Place must be meant another Jerusalem.* Herein you seemed to trust to your Memory; and the Mistake might be for want of consulting the Text: For in that Place of Zech. it is not said *Jerusalem should be builded*, but *Jerusalem shall be inhabited* יָשָׁב. And then for the following Words, upon which you lay such a Stress, viz. *without Walls* (that therefore this Place cannot (say you) be meant of the Jerusalem after the Captivity, which was Wall'd; but it must be meant of another) To let that pass, that the New Jerusalem in the Apocalypse is said to have Walls great and high, Chap. 21. I add, that the Phrase is not in the Prophet, as you quote it, *without Walls*; but *as Towns without Walls*: The Hebrew Word is פְּרִיָּוִי per Pagos, or vicatim, instar villarum absque muro. Here's no Intimation, that the Jerusalem mentioned in Zechary should have no Walls; but on the contrary, that the Walls, the Circuit of that City, would be too straight, because of the Multitude of Men and Cattel (which were indeed too many to be contain'd therein) and that therefore the Villages and un-walled Towns should be filled with them: They of Jerusalem should dwell or inhabit (some take יָשָׁב in an Active Sense) the Towns without Walls; should disperse themselves into adjoining Places: And this is related by Josephus De Bell. Jud. Lib. 6. Cap. 6. who speaks also
of

of Βεζεθ, or καινή πόλις, which was afterwards Wall'd by Agrippa for Security.

MS. p. 14. In Page 14. you refer to several Places : Those which I conceive less evincing I shall recount, viz. That of *Esay* 11. from *Ver.* 10. to the End (particularly the 14th *Ver.* will hardly be understood to serve your Notion : But I had rather make use of this *Chap.* from *Ver.* 1. to *Ver.* 10. I know not why you begin your Testimony here from *Ver.* 7. whereas the preceding Verses are as important. *Hosea* 14. *Ver.* 5, 6, 7, seems not so clear and undoubted, because of what follows immediately, *Ver.* 8. Nor *Nahum* 1. 12, 13. because of *Ver.* 14. The like about *Idolatry* was observed before upon *Ezek.* 36. 25. I have Reason to doubt of the Pertinency of *Joel* 3. from the 14th *Ver.* to the End. That out of *Haggai* 2. *Ver.* 7, 8. (I suppose you meant *Ver.* 6, 7.) is it not fulfilled already (as you may see in *Heb.* 12. 27.) ? I would not be confident of some other Testimonies. I am not so clear for *Micah* 5. *Ver.* 3, 4. because of *Ver.* 6. and *Ver.* 13, 14. where *Judah* is supposed at that time the Prophet refers to here, to be given to gross *Idolatry* : As I said before, I think it more adviseable to insist upon those Places which are least obnoxious, though they be fewer : Herein, and in other Cases, we must *magis prospicere Argumentorum ponderi quàm copia.*

Some of those Places in your 4th *Chap.* have been before examined. What you quote out of *Esay* 49. 19. is by the Prophet said only of *Zion*,
Ver.

Jer. 14. and that out of *Zech.* 12. 6. spoken only of *Judah*, and not of the Ten Tribes also: And therefore how do they prove, that *the whole Body of the Nation shall be called*, as the Title of that Chapter hath it?

You expound that *finishing of the Mystery of MS. p. 17. God, Apocal. 10. of the Call of the Jews.*] This may be part of it; but I think it were best to understand it more largely and comprehensively, as Mr *Mede* upon that Place.

Your 7th Chap. concerns some Objections. Two MS. p. 21. Things, (besides what hath before been spoken to some of these Places) I would observe; 1st That since some of these Things were *fulfilled*, at least *in gradu*, viz. *Zech.* 12. 10. fulfilled in *John* 19. 37. (and so what you have in p. 26, 33. out of *Psalms* 2. fulfilled in *Acts* 4. 25. *Acts* 13. 32. and *Heb.* 1. 5.) it would not be amiss to take notice of the *Fulfilling* of them in a *Degree*; that so the Adversaries Objection may be prevented. 2^{dly}, That though such and such Things are *promised* to the *Jews*; yet they are to be understood with a *Condition* to be performed by that People. (Thus will the Adversaries object; which may be superadded to those Three Evasions mentioned by you in the Beginning of this Chapter.) Now the *Condition* was, If they did truly repent, and turn to God, and answer his Call, and improve the Season of Grace and Mercy. Sometimes the Condition is exprest; as in *Jer.* 18. And sometimes it is tacitely understood. How often is it promised to the *Jews* coming out of *Egypt*, that God would

would bring them to the Land of *Canaan* promised to their Fathers? And this is as fully promised as that the *Jews* hereafter should be brought to their Land: But this former Promise, though seemingly Absolute, had a tacite Condition; for the Non-performance of which they never came to *Canaan*, but fell in the Wilderness (*Numb.* 14. 28. *Chap.* 26. 64, 65. See also a Condition not before exprest, but understood, 1 *Sam.* 2. 30.) and the like will the Adversaries of *Chiliasm* say of these latter Promises of bringing them to *Canaan*. Dr *Lightfoot* lays a great Stress upon their Unbelief; their rejecting the Gospel, which was first to be preach'd to them.

MS. p. 26. You say, *That the Name of Christ hath not been so much as heard of by the East or West-Indies till these few Years*] This may be doubted of, because it seems repugnant to *Mark* 16. 20. where the *πανταχῇ* answers to *εἰς τὸν κόσμον ἅπαντα*, and *πάνη τῇ κτίσει*, *Ver.* 15. So that the Apostles herein fulfilled the Charge given by our Saviour. Add to this *Rom.* 10. 18. where if *εἰς πᾶσαν τὴν γῆν* should, as some think, refer to the Land of *Judea*; yet *τὰ πέρας*, &c. will easily signifie as large as the utmost Parts of the Earth, which you quote out of *Psal.* 2. Add also *Col.* 1. 23.—the Gospel which ye have heard, and which was preached to every Creature under Heaven. And it seems repugnant to the Testimonies of the Ancient Fathers; which leave not out so great a part of the Habitable World as *India* is, when they speak of the great spreading of the Gospel through the World; and to such Countries as
were

were more remote from *Judea* than *India* was. Besides, the Christians in the *East-Indies* are, and have been, known by this Name [*The Christians of S. Thomas*,] from a continued Persuasion that the Apostle *Thomas* planted Christianity in those Parts. To which may be added, That in the Reign of *Constantine*, there was sent thither one *Frumentius*, that spent much time in those Parts, and was consecrated Bishop by *Athanasius*; and thither he was sent for the Propagation of the Gospel.

What you have in this Page, *Lin. ult.* out of *Psal. 96. 10.* consider whether it should be so quoted. Should not [*among the Heathen*] refer to the preceding Word *אֱמֶת* (as elsewhere it doth) and not to *מֶלֶךְ*?

What is quoted out of *Esay 11. Ver. 11, 12*, MS. p.27. 13. I should rather omit; as I said before.

Nor would I lay so great Stress upon what is MS. p.28. more doubtful in *Joel 3. Ver. 2, 14.*

That out of *Rev. 11. 17.* is not as you quote it, [*taken to thy self a Kingdom, and hast reigned*] and so you descant upon the Word *Kingdom*; but it is thus, *taken to thee thy Great Power, and hast reigned.*

That Parable, *Luke 19. 12, &c.* might be MS. p.29. spared; and not added to what is most clear: For this may be clearly expounded of Christ's coming to destroy *Jerusalem*. Christ at his *Resurrection* began to be installed in his *Kingly Office*; and *All Power was given to him, &c. Mat. 28. 18.* Christ did exercise his *Regal Power*
in

in a formidable Way upon the unbelieving Jews, in the Destruction of their City and State, mentioned in *Matth.* 24. which is called *the Kingdom of God*, which was to come shortly (within 40 Years) *Luke* 21. 31. and some of that *Generation* should see it, *Ver.* 32. Consider *Matth.* 16. 28.

MS. p. 31. You quote *Luke* 1. 33. where it is said of Christ's Kingdom, *that it shall have no End*; and in p. 29. you say, *There shall be an End or Expiration of it*;] It would not be amiss to add a Word or two to prevent an Objection.

MS. p. 33. What you quote out of *Apoc.* 2. 26, 27. *was never fulfilled*, (say you) *to that Church of Thyatira.*] No, will some say, because this Promise was *Conditional* (*viz. to overcome, and to keep my Works to the End*, *Ver.* 26.) It being made to those of *Thyatira* upon such a Condition, and that Condition being not performed by them; this is an Account, they will say, why what was promised was not fulfilled to them of *Thyatira*. This might be added to what was before observed on your 7th Chapter, p. 21.

MS. p. 35. That out of *Esay* 65. 21. which speaks of *Building of Houses* and *Planting of Vineyards*, (which makes your First Proof, that by *New Jerusalem* is meant *Heaven*) I would not use: You having enough Arguments besides; this would seem a more Earthly and Carnal Relish: Besides, the great Difficulties from the Words before, *viz. Ver.* 20. will be the more obvious to those that shall read *Ver.* 21. and this Place is better
not

not mentioned, except the Context be cleared from the many Difficulties there.

That out of *Jer.* 31. 31, 32. concerns the MS. p.38. *New Covenant*. Doth the Place certainly mean, that *all* should be saved? If any such thing were necessarily included in the Words, then how can there be a *Sinner* in those Days, as is exprest *Esay* 65. 20. Besides in *Ezek.* 11. 19, 20. (a Parallel place to this in *Jer.* 31.) it follows there, *Ver.* 21. that some would *walk after their own Abominations*: Therefore (say the Adversaries) they did not improve the Mercy, nor walk answerably to the Grace mentioned in *Ver.* 20.

That which is quoted out of *Esay* 30. 23, MS. p.40. 24. I question whether it refers to these Times; and not to the Times past. That which is there promised, is said to come to pass *Ver.* 22. when they should *defile the Covering of their graven Images of Silver*, and should *cast them away*, &c. as if this Sin of Idolatry was the present Sin there meant, and upon their Loathing of it God would do thus to them. But the *Jews* have for many Hundreds of Years cast away their Images of Silver and Gold, &c. Besides *Ver.* 20. 'tis mentioned as a singular Mercy, and such as shall compensate with their being fed with *the bread of Adversity*, &c. that their *Eyes shall see their Teachers*, who shall not now be removed into *Corners*: But in the Thousand Years they shall not need such Ministrations; as you have intimated heretofore from *Esay* 54. 13. and from the Words of the Covenant, *Jer.* 31.

34. Again, Several Passages in the former part of the Chapter, and what we have *Ver. 31, &c.* intimate the History of the *Kings and Chronicles*, to which this Chapter refers.

That which in p. 37, and 38. you quote further out of this *Ch. Ver. 26. of the Light of the Moon being as the Light of the Sun, &c.* I think doth not clearly import any such Encrease of Knowledge; but is a *Prophetical Scheme*, expressive of Joy and Peace in a greater Measure than before. That by the Shining or Darkening of the Sun, Moon and Stars, Outward Joy, Peace and Felicity to a State, or Outward Calamity, Misery and Sorrow are usually signified; Mr *Mede* doth abundantly prove in his *Comment. upon Apocal. and S. Peter.*

MS. p. 40. That out of *Joel 2. 23, 24, 26.* I would not use: For it seems to refer to a thing long since past; namely, their Deliverance from the Judgment mentioned *Ver. 25.* which is also described in *Chap. 1.* Concerning some other Places which are quoted in this Page, I have spoken before.

MS. p. 41. Upon *Zech. 12. 10.* you say, *the Word there doth signifie a looking with the Bodily Eye.*] Either you mean the *Greek Word*, or the *Hebrew.* The Word which the *LXX.* useth, ἐπιβλέπονται, (this I think you mean) is in many Places used for *considering, or respecting, or having regard to.* So in the *Psal.* often, and in the *New Testament.* The *Greek ἐσθλαί* more usually signifies the Bo-

Bodily Seeing. The Hebrew *וַיִּבִּיט* includes both *Bodily Seeing*, and also *considering*, or *having respect unto*, &c.

You quote *Zech. 14. 5.* where it is not as you quote [*his Saints*] but [*the Saints*] by which MS. p. 42, may be meant *the Angels* (as in *Job 15. 15.* compared with *Job 4. 18.*) sometimes represented as God's Ministers and Officers employ'd in his Service to punish his Enemies, or else to save and deliver his People; and sometimes represented as his Guard and Attendants; and (to omit other Places) so should that be understood, *Dent. 33. 2.* What I have thought of this 14th Chap. of *Zech.* you have before. For *Ver. 6.* what *Grotius* and *Menochius* think of these and the like Expressions; and how fulfilled; it may be *operæ-pretium* to consider.

You insist upon *Rev. 1. 7.* which you explain *Ibid.* by *Matt. 24. 30.* *Matt. 23. 29.* and *Zech. 2. 10.* Out of this Place you say those Words of *S. John* are taken. This may be more clear concerning part of the Verse: But you know that *Mr Mede* in his Epistles supposeth the former part of the Verse, which is about *Christ's coming in the Clouds*, to be taken out of *Dan. 7.*

As for *Matth. 24. 30.* there are many Probabilities that may determine those Words rather to *Christ's coming* to destroy *Jerusalem*. Some say, that *Matth. 23. 39.* should not be expounded of a Time to come, (when the Jews should be called) but rendring *ἕως αὐτῆς ἡμέρας*, till you

you would say, understand it as expressive of what the Jews would be glad that they might do, when Christ comes to destroy Jerusalem: They that now refuse him would be glad, if that Acclamation [*Blessed is he, &c.*] might be used by them, and accepted, so that they might find Mercy.

That in *Dan.* 12. 1. by *Michael* should be understood the *Arch-Angel* (and not *Christ*, as you seem to understand) I could shew several Grounds, which I sometime mentioned in a Publick Discourse upon *Rev.* 12. 7, 8, &c. and therefore I should not call that Passage of *Dan.* in subsidium in this Place.

MS. p. 43. You lay a Stress upon that which you say is the proper Signification of an ἀποκατάστασις, Acts 3. viz. a setting things in Order; and thence you argue, That the Jews being put out of their Place (and this must signifie some time when they have been displaced) should be brought again into their own Place.] I would be loth to contend for such a particular Notion of the Word here; or to found that Hypothesis of the Jews returning to their Land upon the Word ἀποκατάστασις; by which less frequently is signified, *Restitutio in locum pristinum*. The Word is only used here; but the Verb ἀποκαταστήσας is Eight times used in the New Testament; yet never in that Sense you mention.

MS. p. 44. I do not a little wonder at that your Assertion [That the Word κόπovται is never taken in the worse, but in the better Sense; viz. not for the Mourn-

Mourning of the Wicked, but of the Godly.] That this is otherwise, appears by *Rev.* 18. 9. where it is said, that *the Kings which committed Fornication with Babylon, shall (when they see the Smoak of her burning) bewail her, καὶ κόψονται ἐπ' αὐτῇ.* This sure is not the Mourning of the *Godly*, but of the *Wicked*. The Word is also used in *Matth.* 11. 17. [*ἐκόψαθε*] where Speech is of Boys playing in the Market-places. And it is used also *Luke* 8. 52. but that those which bewail'd there, did it in a *Godly* sort, or were *Godly*, cannot be evidenced from the Place; rather the contrary may be suspected from *Ver.* 53. And that which is *ἐκόπλοντο* in *Luke* is expressed in *Matth.* 9. 23. by *ὄχλον θορυβέμενον.*

There is no need of adding that out of *Luke* MS. p. 47. 21. 27.. I might say the same of this, as before of *Matth.* 24. 30. and as I observed upon *Luke* 19. 12, 13, &c. in your p. 29. What is said upon these Chapters by *Grotius* and *Dr Hammond* (and I have read *Dapæus* quoted for the same Method of explaining these Chapters, by clear Historical Events recorded by *Josephus*, &c.) would be considered.

That out of *Luke* 17. 22. is not so clear for MS. p. 55. your Purpose as some other Places mentioned by you. I much doubt whether [*his Day*] be understood (as you say) of the Time of *Christ's coming to Judgment*. By *Ver.* 25. it would seem to be understood of a *Day*, or *Coming of Christ*, which should not be long after the *Day*, or Time of his *Suffering*, his being rejected (and put

put to Death) by the *Jews*: For it being mentioned, that these things must be *first*, and go before; and that his Coming shall not be till after them; who would think that this Form of Speech would be used, if *the Coming of Christ* were meant of that Coming to Judgment so many Hundred Years afterwards? Besides it is said of that time, *Whosoever shall lose his Life, shall preserve it*; and *è contra*. But in *Christ's Day*, or *Coming to Judgment*, shall any of the Faithful lose their Lives? To omit other Places; I think the Time of the Coming of Christ, mentioned here, refers to His coming to destroy his Enemies, the *Jews*; and that the 37th Ver. (as also *Matth. 24. 28.*) refers to the *Roman Soldiers*, the Ensign of whose *Militia* was the *Eagle*. That *the Day* of Christ, or his *Coming*, or his *Kingdom*, do sometimes refer to the Manifestation of his *Regal Power* in *destroying the Jewish State*, is most clear from *Matth 16. 28. Jo. 21. 23.* and other Places, too many to mention.

MS. p. 55. At the End of p. 55. (as in other Places) you say, *That at the Coming of Christ the Jews shall be settled again in their own Land, &c.*] This being *res Terrena*, the more *Terrene* Part of the Felicity of that State (as their Inward Calling and Obedience is the *res Cœlestis*; and this attended with Peace and Tranquillity makes up a compleat Felicity here; whether in or out of *Canaan*, that's less material) I would rather be more sparing about the repeating that Opinion of the *Jews* flocking to *Canaan*, and inhabiting that Land. Besides, If you mean it of all the

the *Jews*, not only of those that shall be found alive at Christ's Coming (which will be very many) but also of those that are dead, and shall be raised up; so as to comprehend all the Faithful ones of that Nation in all Ages; may it not be justly doubted whether the Land of *Canaan* (a Land of no great Largeness) will not be too narrow and streight a Place for so great a Number, which shall not be lessen'd for the Death of any (for in that State no Death) nay too streight for those *then* living when Christ comes?

You quote in the first Line p. 57. Mr *Mede* MS. p. 57. for confining the *First Resurrection* only to the Martyrs. But that he was quite of another Opinion (and more large) you may see in his *Epistles*, p. 480.

To prove that more than *Martyrs*, that all the *Saints* shall be *raised*, you quote 1 *Thess.* 4. 16.] But it may well be thought, That the *οἱ νεκροὶ ἐν Χριστῷ* are those that did die for Christ; being the same with the κοιμηθέντες διὰ τοῦ Ἰησοῦ, *Ver.* 10. (where διὰ will explain the ἐν) that sleep through Jesus, i. e. for his Cause. And the Apostle here doth seasonably comfort the *Thessalonians*, being sorrowful for the Death of some of their Brethren; probably in that sore Persecution mentioned *Acts* 17. The like Notion of this Place had some of the Ancients, *Tertullian*, &c. And the same Sense there is of the *οἱ ἐν Κυρίῳ ἀποθνήσκοντες*, *Apocal.* 14. 13. So Mr *Mede* upon that Place, where he mentions the Phrase, *δέσμιαι ἐν Κυρίῳ*, *Eph.* 4. 1.

MS. p. 58. To prove Christ's Continuance (on Earth) with his Saints, you quote *Rev. 20. 4.* and you ask, *How can they be said to reign with Him, if They be on Earth, and He in Heaven?*] Mr Mede hints, that Christ may exhibit his Presence gloriously in the Clouds at the Beginning of his Kingdom; but was loth to assert Christ's Abode on Earth for a Thousand Years.

The Phrase out of *Ezek. 34. 24.* [*in the midst, &c.*] will not evince a Corporal or Outward Presence. It is used often in the *Scripture*; where it signifies a gracious Providential Presence; *Psal. 46. 5. Isa. 12. 6. Jer. 14. 9. Hos. 11. 9. Joel 2. 27.* and in other Places, where God is said to be *in the midst* (or *among*) them.

That out of *Rev. 21. 3.* might do as well, if you left out the Criticism which some Men think too nice [*viz.* This Particle *He* is not in the Original, and therefore might be omitted].

MS. p. 59. You quote *Job 19. 26.* Not to mention what *Mercer* hath upon that Paragraph; The Adversaries will say, That though Christ should be on Earth at the Universal Judgment, yet what is this to his being a Thousand Years, which should expire before that Universal Day of Judgment? That which you quote out of *Rev. 19.* doth not prove his Continuance for a Thousand Years on Earth after that Destruction of his Enemies, though he should exhibit and manifest his glorious Presence some way when he comes to destroy them. That which you quote out of *Jo. 14. 3.* was wont always to be expounded

pounded of *Heaven*; not of a Kingdom on Earth. Christ tells them, *He goes to prepare a Place for them*, and to that Place *He would receive them*: But that Place is in his *Father's House*, Ver. 2. which certainly is Heaven, not Earth: In Heaven his *Father's House*, there are *many Mansions*, and He went before to prepare a Mansion for them.

I am now come to your last Chapter: But the Discourse being sent for by your Son; I can only glance it over; having but the Space till his Man returns out of the Town to fetch it away.

Your *First* Consideration is about the not descending into *Particularities* touching the *Modi* MS. p. 60. of Things in this *Millennium*; and of not being forward to determine where the *Scripture* is silent. 'Tis a prudent Consideration; and it had been well if Mr *Archer* and others had been like-minded.

The *Second* Consideration is of the like Weight; if by the *Scripture's* affirming plainly and punctually you mean the inward Sense, Spirit and Scope of that Place, and its Agreeableness to the whole Strain and Mind of the *Scripture*, as to such a particular Argument. Nor must one single obscure Passage of *Scripture* be wholly insisted upon, and made to contend with more clear Places, which give another Account of Things. In the present Opinion of the *Millennium*; though every intangling Objection (about the *Modus* especially) require

*

not

not a careful Answer: Yet it is requisite to satisfy any *Scripture-Objection*; or to clear those Places, if any, which when they are brought to prove it, seem to contain that in them, which belongs to another Sense.

Afterwards you step out of the Road to other *Hypotheses*; some of which are scarce doubted of by any; others are mostly doubted of by the Adversaries of the *Millennium*. Now since these *Hypotheses* are Foreign to the Drift of your Treatise, and are here mentioned briefly, but not discuss'd and vindicated from their Exceptions, I see no need of that *Section*: It will rather set them at more Distance from the Notion of the *Millennium*, when it is represented to be of the same Complexion with those other Opinions; and the *Treatise*, which might be more inviting, will gain fewer of them. And as it may be thus with your *Adversaries*; so perhaps some of your *Friends* may not be much pleased, to have those Doctrines which they think are more clearly discovered in *Scripture*, and more generally received, to have those Doctrines, I say, ranked with this more Obscure, less received Notion, this *Paradox* of the *Millennium*.

MS. p. 62. That *Parenthesis* where Mr *Brightman's* Opinion is mentioned, as grounded upon *Dan.* 12. 11, 12. might be spared. Mr *Br.* was too free about Particular Times, Persons and Circumstances. His Opinion is but here barely mention'd, not backt by any Argument. Hath not Mr *Mede* a better Notion upon this Place? *Vid. Opusc. Lat.*

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Some understand that in *Luke* 18. 8. of Christ's coming to destroy the Jewish State; and so refer the ἐπὶ τῆς γῆς to the Land of *Canaan*.

That out of *Amos* 9. is very doubtful. You *MS. p. 63.* seem so to understand the Words, as if they referred to a Sifting that was past: But the Words intimate a Judgment to come, *Ver. 9. I will sift the House of Israel amongst the Nations.* This is contrary to their bringing them out of all Nations to *Judea*. Here is a Scattering threatned, and in the *Ver.* before it is said, that God will destroy them from off the Face of the Earth; yet not utterly; that there shall be a Remnant left is here mentioned: But in *Rom. 11. All Israel shall be saved*; Words that signify a larger Mercy than is intimated in *Amos*.

What is here quoted out of *Zech. 14.* and *Matth. 24.* hath been spoken to before.

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THIS is the Substance of what I thought upon those Passages in the *Treatise* which seem'd to me not to strengthen the *Doctrine* contended for. I think *Alsted* and Dr *Homes* have done disservice to it, by multiplying Places of *Scripture* which prove not what was intended. I have writ my Mind as briefly as I could; and therefore what is here written must be compared with the *Treatise* and *Scriptures*

tures quoted, else it will seem too obscure in some Places: And the *Scriptures* must be considered seriously. It was some Trouble to peruse the many *Quotations* (for the *Treatise* is close, concise, and not luxuriant) and I could willingly have been excused from this Trouble; having of late other Business to meditate on: But because your *Father* desired it, I would not decline a Labour of Love; and I owe a careful Doing when a Friend desires. I perceive he has taken no small Pains about a difficult Argument; and he hath comprized much in a little. What Dr *Twiss* hath writ about this Argument (such as we have in Mr *Mede's* Epistles) is more loose, and less to the Purpose.

F. W.

DISSERTATIO
DE
ECCLESIAE
IN
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Futura Fœlicitate.

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F. W.

DISSERTATIO
DE
ECCLESIAE
IN
TERRIS
Futura Fœlicitate.

D I S S E R T A T I O

DE

F C G L E F A S I A

IN

T E R R I S

Futurae Indicatione

T E R R I S

Futurae Felicitate

AGREDIOR argumentum abstrahum
 & simpliciter, atque super advenum
 nec argumentum levissimum, facile
 praestandum.

A

1. Non super nominem. 2. Stat enim a sen-
 tentia contra Primam. 3. Indipendens. 4. colligitur
 ex * Justine. 5. Non per. 6. a. 7. Non per. 8. in Dis-
 putatione. 9. Quod non. 10. cum. 11. 12.
 per dici posse de illo extrinsecum. 13. fidei
 articulo? scilicet. Christianae. 14. Orthodoxae
 fidei.

DISSERTATIO
DE
ECCLESIAE
IN
TERRIS
Futura Fœlicitate.

*Probabile est Statum Ecclesiae ante Judicium
Universale fore Fœlicissimum.*

AGGREDIOR argumentum abstrusum
& *πυρόδοξον*, at non nuper adinventum,
nec argumentum leviculum, facile
prætereundum.

1. *Non nuper inventum.*] Stat enim à Sen-
tentiâ nostrâ Primæva Antiquitas: Id colligitur
ex * *Iustino Martyre*, *Ἐγὼ δὲ καὶ οἱ ἄλλοι εἰσιν ὁρθο-** In Dial.
γνώμονες κατὰ πάντα χριστιανῶν, &c. Quo quid ma- cum *Tryph.*
jus dici possit de ullo extrafundamentali Fidei *Juda*
articulo? Scilicet, *Christianos omnes Orthodoxos*
K 2 prox-

(proximo post Apostolos seculo, quo viguit magis simplicitas cum Fidei, tum Vitæ Christianæ) una mente asseruisse ultimi seculi *Fœlicitatem*: Proindeq; Sententia quæ *Novissimi Seculi fœlicitatem* astruit, ipsa non nova est, sed antiquissima, & ipsa canitie venerabilis.

2. *Non Argumentum leviculum,*] Sed accuratissimâ dignum Disquisitione; utpote in quo plurimum momenti positum sit, ad perspicuam & minimè contortam plurium in Veteri Instrumento Prophetiarum interpretationem assequendam.

Aggredior ergo rem ipsam; nec est quod timeamus, ubi non est timor: Nihil enim in se continet Hæc Sententia quod pugnet vel cum Fundamentalibus Fidei articulis, vel cum Attributis Divinis; nihil continet quod non sit

Tertullianus in lib. 3. contra Marc. Fustum est Deo illic exaltare famulos suos, ubi sunt ipsius nomine afflicti. Nec abit illud Irenæi, Patris antiquissimi, in lib. 5. cap. 32. In quâ conditione laboraverunt, sive afflicti sunt, omnibus modis probati per sufferentiam; justum est in ipsâ recipere eos fructus sufferentiae, &c.

θεοπρεπές. Certè *Tertulliano*, aliisq; viris qui nihil antiquius haberunt Sanctitate & Justitiâ, visum est maximè dignum Divinâ Providentiâ, ut eò loci, hisce in terris, genuina Pietas, vera Innocentia, generosum honestum tandem triumphent, ubi Impietas, Injustitia, Satanas ejusq; servi (Christi & Sanctorum, Pietatis ac Justitiæ hostes juratissimi) imperium per tot secula obtinuerunt; adeoq; non

est judicandum de operibus Dei ante quintum Actum.

At non est mihi animus operosiùs præfari: Sentio me versari in severo simulac abstruso argumento; facessant hinc verborum lenocinia.

Or-

ma, & ipſa capite venerabilis.

His prælibatis, progredior ad *Terminorum*
Explicationem.

ECCLESIAM] intelligo qualem depingit S. Joannes, Apocal. 7. 9. viz. turbam palmiferam innumerabilium orantium ex omni gente & populis; qualem describit Apostolus, Ephes. 5. 27. μὴ ἔχουσιν στίλον, ἢ ρυτίδα, ἢ τι τῶν τοιούτων, non habentem maculam, aut rugam, aut aliquid ejusmodi, sed sanctam & immaculatam. Scilicet Nova Jerusalem (quâ nomenclaturâ designatur Ecclesia ultimi seculi, etiam in terris agens) dicitur Sancta Civitas, Apocal. 21. 2. proindeq; Civitas dilecta, cap. 20. 9. chara Deo. In hanc Jerusalem ἢ μὴ εἰσέλθῃ πᾶν κοινῶν, cap. 21. ult. ἔξω δὲ οἱ κύνες, cap. 22. 15. — ἐκάς ἐκάς ὅς τις ἀλιτρός.

Ut olim * *Donatistæ, Cathari, &c.* sic & * *Put-*
hodie haud pauci nescio quam puritatem cre-
 pant, miram ostentant Sanctitatem: Quælibet
 Secta haberi vellet pro *novâ Jerusalem*, putidè
 gloriatur se originem suam cœlo debere; scili-
 cet de cœlo, à Deo descendit, quum sit de ter-
 râ, terrena; terram & quæ sunt carnis sapit;
 honori & commodis velificatur, ut de illâ me-
 ritò dicatur quod de *Adonidis* imagine, *ὡς ἡν ἱερὸν*,
Nil Sacri es intus. Dicit solet, Ecce hîc est
 Christus, hîc solium Christi, hîc est mons Sio-
 nis, Templum Domini, Ecclesia Christi, hîc

locus est ὅπου δὲ προσκυνοῦν ; At verba isthæc sunt, quanquam magnifica ; inspicite enim, quotquot estis εὐγενέστεροι, hanc vel istam particularem Ecclesiam Sanctæ Civitatis, novæ Jerusalem, titulo superbientem ; annon in istam Jerusalem intrat aliquid inquinatum ? annon in hanc qualem Jerusalem (Babylonem dicerem) intrant φίλοι, φιλάργυροι, ὑπερήφανοι, τετυφωμένοι, ἄσποργοι, ἄσπονδοι, ἀνήμεροι, ἀφιλάγαθοι, sui-amantes, avari, superbi, inflati, charitatis expertes, irreconciliabiles, immites, sine benignitate, φιλήδονοι μᾶλλον ἢ φιλόθεοι, modò præ se ferant & venditent μόρφωσιν εὐσεβείας speciem (inanem licet) pietatis, & μόρφωσιν γνώσεως, modò sentiant juxta cum Sectarum antesignanis ? At dicite O boni, an illic Christus est, ubi vita Christi non est ? an illic solium Christi, ubi dominantur superbia, invidia, avaritia, studium partium, & quicquid à Christi cum spiritu tum vitâ est alienum ?

Ecclesiæ Statum FOELICISSIMUM FORE] in Seculo Venturo, בעול הבה ; Fœlicissimum scilicet si comparetur cum Ecclesiæ statu in seculo Præsenti בעול הזה.

Dispiciamus verò, quid per Fœlicissimum Ecclesiæ Statum intelligendum sit ; in quibus collocanda sit Ecclesiæ in terris agentis Futura atq; adhuc expectanda Fœlicitas.

1. In Eximiâ & Singulari Sanctitate & Justitiâ.

Vera Fœlicitas fundatur in Pietate, ut vera Miseria fundatur in Peccato & Inobedientiâ. Id non fugit melioris notæ Philosophos, Εὐδαιμόνεια δὲ κατὰ τὸ δυνάτον ὁμοίος, τέλειος, ἀπλῆς, καθαρῆς,

ἑξήρ-

ἐξηρημένους ἀπὸ τῆς ἀνθρωπίνης ζωῆς. Fœlicitas est
εὐπραξία μετ' ἀρετῆς. Huc facit quod in *Apocal.*
20. 6. μακάριοι καὶ ἀγιοὶ aptissimè conjungantur,
BEATUS & SANCTUS qui habet partem in Resurrecti-
one primâ.

Singularem hujusce Statûs Sanctitatem firmant
(præter alia Ssræ. Testimonia) ea quæ habentur
Isa. 60. 21. *Apocal.* cap. 21. Deniq; 2 *Pet.*
3. 13. Cœlos novos ac terram novam expectamus
(i. e. novum Mundum, novam rerum faciem,
novam eamq; lætiores, & meliorem longe
rerum conditionem, שְׁנֵי עָלָם (ut lo-
quuntur Magistri) Mundum renovatum, Mundi
renovationem, παλιγγενεσίαν. Occurrit hæc vox
Matth. 19. 28. Vos qui secuti estis me, ἐν τῇ πα-
λιγγενεσίᾳ, in regeneratione, cum sederit Filius ho-
minis in Throno gloriæ suæ, sedebitis & vos super
Thronos, 12, &c. ἐν τῇ παλιγγενεσίᾳ referri de-
bere ad verba sequentia, non ad præcedentia,
olim observavit Theophylactus in locum, παλιγγε-
νεσίαν δὲ τὴν ἀνάστασιν νοῦν, per regenerationem (in-
quit) intelligo resurrectionem. Optimè Syrus Me-
taphrastes ἡ πόλις καὶ ἡ γῆ in seculo novo, cum
Filius hominis sederit in Throno, &c.) ἐν οἷς δικαιο-
συνὴ κατοικεῖ, in quibus (Cœlis & Terrâ, in quo
novo Mundo) Justitia inhabitat. Hæc descri-
ptio novi beatiq; seculi maximè observanda est,
viz. [in quibus Justitia inhabitat;] Justitia quæ
est συναγωγὴ τῶν ἀρετῶν, uti Pythagorici loquuntur,
ὁ μὲν ἀρετῆς, ἀλλ' ὅλη ἀρετὴ ἐστίν· sicut è contrario
ἀδικία injustitia non est μὲν κακίας, ἀλλ' ὅλη κακία.
Justitia, scilicet vera & genuina (non Pharisaica,
fucata, speciosa, sed) vera, vivida, germana,
ipsa Justitia inhabitat. Ut Vetus mundus est
Habitaculum injustitiæ (ὁ κόσμος ὅλος ἐν τῷ πο-
νηρῷ

ἡνὶ καὶ ταῖς, 1 Jo. 5.) κόσμος ἀσέβων (quod de seculo ante-diluviano dictum, 2 Pet. 2. nec minus verè dictum de seculo præsentis) sic *Mundus renovatus* erit sedes & domicilium *justitiæ*. In novam *Jerusalem* non intrabit quicquam inquinatum, cap. 21. ult. Qualis enim esse potest μελοχὴ, κοινωρία, συμπαρρησις *luci cum tenebris* ? Quæ convenientia inter *Veterem hominem* & novam istam

* De hac nova *Jerusalem* in *Isaiæ* prophetia (unde desumpta est illa descriptio *Apocalyptica*) Cap. 54. 14. dicitur, *Et in justitia fundaberis*. Ca. 60. 21. *Et populus tuus omnes ipsi justi*. Cap. 61. ult. *Ut terra profert germen suum, sic Dominus Deus germinare faciet justitiam*.

Jerusalem quæ est *Civitas Sancta**, Ver. 2. *Civitas lucis, tota lucida & splendens, ut ipsa non egeat Sole neq; Lunâ ut luceant in ea*, Ver. 23. Imo latius dominabitur *Justitia* à Mari usq; ad Mare, & a flumine usq; ad fines terræ; plena erit terra *Scientia Domini*, velut aquis operitur Mare, Esa. 11. Quid quod *Apocal.* 7. 9. amplissimus longeq; foelicissimus *Ecclesiæ Status* describitur sub imagine *Turbæ pal-*

miseræ quam numerare nemo poterat ex omni gente & populis, & tribubus, & linguis. Vera & minimè fucata *Pietas* (quod etiam atq; etiam cogitandum velim) in *Seculo venturo* utramq; paginam facit, prora & puppis est, πρῶτον καὶ μέσον καὶ τελευτήιον. Cum de Regno Christi, de Beatitudine Ultimi Seculi, agitur, caveat quisq; ne vel sapiat vel respiciat magis id quod terrenum, externum & aspectabile est in beato, augusto & Oecumenico hoc Regno, quàm quod Spirituale, divinum & intus gloriosum. O si liceret summâ frui tranquillitate, Βασιλεύειν ἐπὶ τῆς γῆς, cuiusq; fere votum est, — hoc voto vivitur uno; Omnes (inquit *Seneca*) Regum induimus animos. Interim Pauci sunt qui velint compati & configi Christo,

Christo, ut cum illo conglorificentur: Pauci qui expectent & aspirent ad Cœlos novos & Terram novam, in quibus inhabitat Justitia, ut B. Petrus in loco supra laudato; in cujus interpretatione nolo diutius immorari: Neq; necesse habeo Adversariorum glossemata refutare; cum genuinam hujusce loci (ut & totius Capituli) mentem feliciter aperuerit Josephus Medus, Vir doctissimus, in Paraphrasi & Annotationibus ad hoc tertium Caput, ut & in Commentationibus suis Apocalypticis. Fuit enim noster Josephus, ἢ Zaphnath Paaneah (quo cognomento † Gen. 41. Egyptiaco Josephum Israelitam insignivit Rex 45. Egypti) i. e. Vir qui arcana revelat, Occultorum interpret. Sic enim Jonathan & communiter Hebraei hoc cognomentum Egyptiacum interpretari solent.

2. In Summâ Pace; in placidissimâ, altâ, inconcuissâ, solidâ Pace, cum Internâ, tum Externâ. Et certè

1. Summa Pax interna, & mentis tranquillitas, ex Sanctitate sive Justitiâ oritur & efflorescit. Καρπὸν εἰρηνικὸν δικαιοσύνης memorat Author Epistolæ ad Hebr. cap. 12. Enimvero falsa & lachrymosa sunt impiorum gaudia; extrema gaudii semper occupat luctus: At vera & sincera prorsus futura sunt Sanctissimæ hujusce Sodalitatis gaudia, nullâ seu peccati labe seu tristitiæ nube contaminanda. Vera εὐδαιμονία (uti non malè Socrates) est ἡδονὴ ἀμεταμέλητος, voluptas quam nulla subsequitur penitudo. In hoc Statu alternis vicibus succedunt Tristitiâ & Gaudium; imò

Tri-

Tristia miscentur letis —

— *Medio de fonte leporum*

Surgit amari aliquid, quod in ipsis floribus angit;

ut eleganter *Lucretius* de Voluptatibus terrenis (liceat enim mihi ex *Lucretiano* stercore colligere hanc Margaritam.) At Status Futuri Seculi, futurus est sicut Status Mundi supra Lunam, semper illic serenum est. Nullus hinc dies nisi albus, nisi aureus. Hinc de civibus nova *Jerusalem* dicitur *

* Idem de *Jerusalem* dicitur * *Apocal. 21. 4. Et absterget Deus turbam pal-* omnem lachrymam ab oculis eorum, neq; luctus, *miseram di-* neq; clamor, neq; labor erit amplius. † Sanctam citur, *A-* Pacem & Spirituales delicias voluere *Prisci* *pocal. 7. 17.* Christiani (unde *σαββατισμός* Sancta & Sabbati- † Expen- ca requies appellatur, *Heb. 4.*) & animo & de *Isa. 54.* scriptis abhorruere ab ista *Cerinthi* ejusq; sequa- 12, 13. cium Sententiâ, quæ *Fœlicitatem* hujus Seculi *Fer. 23. 5.* in immoderatissimis *Epulis* & ludis Carnalibus, 6. *Isa. 65.* in *fœdis Voluptatibus* & affectatione Tyrannidis sitam fore contendit. Deniq; indulgere *Ventri*, luxui, libidini & omnium voluptatum illecebris, non est regnare cum Christo, sed cum Diabolo; non est Christi Regnum, sed *Satanæ*: Argumentum est *Satanæ* non quidem ligati, conjecti in abyssum & occlusi, sed liberri- 18, 19. mi solutissimiq;.

2. In Pace Externâ, eâq; imperturbatâ, inconcussâ (siquidem *Fœlicitas* est ὁ βίος μετ' ἀσφαλείας ἡδυστος) in solidâ, securâ Pace, immunitate ab omni hostili rabie, ab omni persecutione & Tyrannide quâ Politicâ, quâ Ecclesiasticâ; in plenâ & perfectâ requie, respectu, seu τῶν ἑσῶν, seu τῶν ἑξῶν. Quod de *Veteri Jerusalem* dictum est,

est, Ps. 122. de novâ & Apocalypticâ dicendum, *Jerusalem est velut Civitas quæ adunata est sibi simul.* Nihil hîc loci futurum est invidiæ, contentioni, dissidiis, studiis partium. *Ego sum Pauli, Ego Cephe, Ego Apollo,* ejusmodi strepitus audire est (non in Mundo venturo, sed) in seculo præsentî apud Christianos carnales (ἐχὶ σαρκινὸς ἐστὶ; 1 Cor. 3. 4.) In Seculo Venturo, apud Cives novæ *Jerusalem*, Summa vigebit Charitas: ἡ ἀγάπη ἑδέποτε ἐκπύηται ibi sanctissime observabitur præceptum illud Christi Vetus & Novum, ἀγαπᾶτε ἀλλήλους.

Nihil hîc loci est futurum Tyrannidi Ecclesiasticæ: Scilicet Incolæ novæ *Jerusalem* non accipient alicujus Bestiæ Characterem

& Nomen in * frontibus: Sed inscriptum habebunt *nomen Dei & Agni in frontibus, Apocal. 22. 3, 4. Et Servi ejus servient illi — & regnabunt in secula seculorum. Servi, sed & Reges; scilicet Servus Regis est Rex, עַבְד מֶלֶךְ מֶלֶךְ ut loquuntur Hebræi.*

* Tyrannis Ecclesiastica hac locutione designatur, *Apocal. 13. 16.* Respicitur mos priscus, quo servi Dominorum nomine inscripti erant.

Nec minor erit immunitas ab hostili rabie & Tyrannide Politicâ: nempe Contundentur gladii in ligones & hastæ in falces; nec discetur amplius Bellum. Sedebit quisq; sub vite suâ & sub ficu suâ, nullo exterrente, Isa. 2. Mich. 4. Non erunt qui noceant aut perdant in monte Sanctitatis Dei, Isa.

11. Imò perdentur ii qui perdidērunt terram, Apocal. 11. Quin & is cui nomen est *Græce,*

ὁ Ἀπολλύων, perdens, Hebraicè verò Ἀβaddon, i. e. perditio, ipsa * ἀπώλεια, antiquus ille Serpens, Diabolus & Satan, ligabitur, conjicietur in Abyssum per mille annos, is qui conturbat omnia, verus ille conturbator

* Vox abstracta pro concretâ, ut loίμης, *Israelis. Act. 24. 5.*

Israelis. Deturbabitur è regno suo ὁ ἀρχὸν τοῦ κόσμου τούτου, princeps hujus mundi (uti ter appellatur in S. Joann. Evangelio) Et regnum initurus est is cuius est jus ipsum, ὡς ὁ πῶν ἡ γῆ, Ezek. 21. ille qui est princeps regum terra, Apocal. 1. Regna hujus mundi facta sunt regna Domini nostri, & Christi ejus, Apocal. 12. καὶ βασιλεύσομεν ὅτι τῆς γῆς, Apocal. 5.

Fervebat olim ipsa Canicula persecutionis (ut utar Tertulliani voce in Scorpiaco) at adsunt jam καὶ ἐν ἀναψύξεως, tempora refrigerii, Act. 3. 20. Hæc sunt gratissima illa Sanctorum Alcedonia. Certè (uti loquuntur Hebræi) melior est una hora קורן קורן refrigerii in Seculo futuro, quam tota Vita Seculi præsentis.

3. Fœlicitas Sanctorum sita erit in magis intima, perfectioreq; Dei & Christi fruitione; & communione, sive sanctissima consociatione, cum Angelis, cum ipsi futuri jam sint ἰσάγγελοι, scil. ὁμοίων ὁμοίων αὐτοῖς πελάζει.

Huc facit illud *Irenæi*, lib. 5. cap. 35. In resurrectione justorum, quæ fit post adventum Antichristi & perditionem omnium Gentium sub eo existentium, regnabunt justi in terra, crescentes ex visione Domini, & per ipsum affuescent capere gloriam Dei Patris, & cum Sanctis Angelis conversationem & communionem, & unitatem Spiritualium in regno capient.

Hinc illud *Apocal.* 22. 4. Sedes Dei & Agni in illâ erit, & servi ejus servient illi, & videbunt faciem ejus. Nec prætereundum est illud, cap. 21. 3. Ecce habitaculum Dei cum hominibus, & habitabit cum eis. Eodem recidit quod habetur, ver. 11. Vidi novam Jerusalem è Cælo descendentem a Deo, habentem τὴν δόξαν τοῦ Θεοῦ. In Novo Testamento per gloriam Dei δόξαν τοῦ Θεοῦ designatur ἡ κοίτη Cohabitatio, præsentia, Majestas Divina, Gloriosa. Hinc duæ istæ

istæ imagines alatae operculum Arcæ obumbrantes, inter quas Deus habitare & residere dicitur, appellantur *χερσβίμ δόξης*, Heb. 9. Unde & Arca fœderis, ut & Nubes, utraq; cum Signum & Testimonium fuerit præsentiæ divinæ, dicitur כבוד, & apud LXX Seniores δόξα Exod. 40. 34. * Vid: Targ. Jo-
 1 Sam. 4. 21. 1 Reg. 8. 10, 11. 2 Chron. 5. ult. nath. B.
 יהוה שמה, i. e. *cujus Shechinah est illic* (sic *υζ.* & Chald. *Par.*) nomen est Civitatis in Ezechielis Targ. *Hi-*
 Prophetiâ: Et Jerusalem Apocalyptica visa est ha- *erosol.* in
 bere τὴν δόξαν τῆς Θεῆς. *Shechinah Dei est in hac* ver. 38.
 novâ Civitate, Ver. 3. Ecce, inquit, ἡ σκηνὴ τῆς *שכינתא*
 Θεῆς μετὰ τῶν ἀνδρώπων, σκηνὴ & σκηνήσις à voce loco oc-
שכינה non multum abludunt, seu sono, seu currit.
 sensu.

In hisce Tribus, Scil. 1. *Eximiâ Sanctitate & Justitiâ.* 2. *Summâ Pace*, cum Internâ, tum Externâ. 3. *Magis intima Dei Fruitione & Communionem cum Angelis*, interior & potissima pars Fœlicitatis Ecclesiæ in terris futuræ collocanda est. De aliis minùs sum sollicitus; ea enim ornant & illuminant potius Fœlicitatem hujusce Status quàm intrinsecè constituunt: censenda sunt magis respicere inferiorem partem, corticem & cutim Fœlicitatis constituere, accessionis & mantissæ vicem habere.

ANTE JUDICIUM UNIVERSALE, [Quin post Judicium Universale, Extremum, Consummatum, Status Ecclesiæ futurus sit summè beatus; non est vel minimùm dubitandum, *πιστὸς δ λόγος*, plusquam probabile est. *Animam esse immortalem*; *Dari premium & pœnam post hanc vitam*, firmat Universalis Consensus: Exiere hæ doctrinæ in censum Communium Notionum; in

in Catholicis hisce Veritatibus conveniunt docti indoctiq; , *Christiani, Judei, Muhamedani, Ethnici*, omnes præter *Saduceos & Epicureos*. At quod Felicior aliquis Ecclesiæ Status futurus sit in terrâ, *ante* Judicium Universale,

PROBABILE EST,] Scilicet ea dogmata, quorum cognitio absolute necessaria non est, & de quorum veritate inter haud paucos ambigitur, fatius est verecundè affirmare. Si res Philosophicas spectemus, solenne fuit *Aristoteli* aliisq; summis Philosophis hisce Formulis uti, *δοκεῖ, φαίνεται, δόξεν ἴσως*: Neq; tamen hæ Formulæ hæsitationem apud illos semper innuunt, sed sæpius asseverationem modestam & verecundam affirmationem. Quare perstringenda est istorum *δοκησιοφία*, qui dogmata sua & proprios conceptus tanquam oracula superbè obtrudunt, audacter affirmant omnia, imperiosè decernunt etiam ea quæ vel *δυσνόητα* & obscura sunt, vel quæ non faciunt * *πρὸς ζωὴν καὶ εὐσέβειαν*, ad vitam alterius Seculi, & pietatem in hoc Seculo. Certè nihil audacius, nil asperius, importuniusve est homine semidocto, semi sancto. Nihil Candoris & *φιλανθρωπίας*, nihil benigni, nil moderati, liberiq; ingenii expectandum est ab hisce dogmatistis qui ad pauca respiciunt, sed facile pronuntiant. Homine imperito nihil quicquam injustius, qui nisi quod ipse fecerit (addo, & dixerit) nihil rectum, nihil verum esse putat; ut è contrario,

* 2 Pet. 1.

Ἀνδράσι μὴ πινυτοῖσι πέλα νόθῳ ἤπιῳ αἰσῷ,

Viris cordatis & verè sapientibus inest blanda
& benigna mens. Verbo

Verbo dicam. In Propheticiis & Apocalyp-
ticis, propter materiam abstrusam & abditos sen-
sus, par est ut quisq; sapiat ad sobrietatem,
juxta illud Apostoli, *φρονεῖν οἷς τὸ συμφρονεῖν*. Si-
quid noveris in mysteriis hisce, ne sis tibi suf-
fenus, ne dicas te statim *τίνα μέγαν*. Si minùs in
hisce versatus fueris, ne damnes aliorum cona-
mina & lucubrationes. Qui non finit, ut alius
quisq;, præsertim in hujusmodi arcanis, suo
sensu abundet, næ is nimium est sui plenus.
Equidem in hisce speculationibus maximè locus
est mutuae Tolerantiæ & Charitati.

Atq; ut sobriè & modestè proponenda sunt
hujusmodi Dogmata, sic & candidè accipienda:
Opus est pacato animo, moderato ingenio, ani-
mo libero à præjudiciis & affectibus. Nec sta-
tim damnanda sunt quæ non apodicticè firman-
tur. Frustra sunt qui in rebus ambiguae inter-
pretationis, in argumento probabili, eam ex-
pectant *ἀκρίβειαν* quoad omnia particularia, qua-
lis requiritur in aliis argumentis. Viri eruditi
& prudentis est, *ὅτι τοσούτον τ' ἀκριβὲς ἐπιζητῶν καὶ ἕνα
ἕνα γένει, ἐπ' ὅσον ἢ τὸ πρῶτον φύσιν ἐνδέχεται.* *Aristot. Eth.*
Sat erit rem primò generatim tenere & astruere;
frustra enim de Modo & Qualitate rei inquiri-
tur, cum rem ipsam fore nondum persuasum est.
Esto quod Nostram, ut & contrariam, Senten-
tiam, quædam difficultates premant; non du-
bitamus tamen dicere, omnibus diligenter ex-
pensis in utramq; partem argumentis, longè
probabiliorem esse nostram Sententiam quæ *Fœ-
licitatem Ultimi Seculi* astruit.

Unicum hoc adjiciam Cautelæ vice.

Non

Non est curiosè differendum de Fœlicitate hujusce Status, de Qualitate & Conditione Regni Christi & Sanctorum. De hisce modatim & particulatiùs differere, singulorum rationes curiosiùs rimari, & audentiùs definire, quid aliud esset quàm fastuosè inferre gradum in ea qua quis non vidit; uti loquitur Apostolus ad Colos. 2. (ἀ μὴ ἐσέγκειν ἐμβατεύων) Status Ultimi Seculi est ex earum rerum numero quas non liceat nobis in hoc statu, sive perfectè ignorare, sive perfectè assequi. Neutiquam prætermittendum duxi illud, 1 Jo. 3. 1. *Dilecti, nunc sumus Filii Dei, καὶ ἔτι οὐκ ἑώρακόμην πὶ ἑσώμεθα.* Ad hunc sensum R. Jehosua in Talmudico tractatu, *Niddah*, scitè respondet cuidam curiosiùs quærenti de Statu Sanctorum in resurrectione לְכַשְׁיוֹן נֶחֱמָם, quando reviviscent, cognoscemus eos; scilicet qualis sit eorum Status; cognoscemus particulatim & perfectè Statum Ultimi Seculi, primæ resurrectionis ante Judicium Extremum, beatitudinem Mundi futuri.

Sed & Status, seu Cœlestis gloriæ, seu infernalis miseriæ, post Judicium Universale, perfectè & quoad singulas istius Status Circumstantias & particulares rationes, nec sciri, nec exprimi queat in hoc Seculo; neq; tamen exinde colligimus nullam fore cœlestem gloriam, nullam infernalem miseriam. Scholastici (curiosa gens) speculationibus & captiunculis tortuosis, & nescio quot commentis suis, statum futuræ Fœlicitatis & Miseriæ incrustârunt, ergone nullum Cœlum, nullus infernus? *Dionysius* (vulgo dictus) *Areopagita*, de Angelis subtiliùs & præter Scripturam disseruit, an ideò nullus est
inter

inter Angelos ordo? Esse aliquem Ordinem evincunt plura Sæ. loca, *Dan.* 10. 13. *Michael* dicitur unus de principibus primariis, מִיכָאֵל אֶחָד הַפְּרִינִיִּים. Principes isti primarii sunt Angeli primarii; & qui hîc dicitur Unus de principibus primariis, in *Ver.* 9. *Jud. Ep.* Μιχαὴλ ὁ Ἀρχάγγελος. In *Apocal.* cap. 8. memorantur septem Angeli Primarii οἱ ἐνώπιον τοῦ Θεοῦ ἐστῆκασιν (non quivis Ministri, sed Satrapæ & Proceres regni Cœlestis) id quod particulatim de *Gabriele* dicitur, *Luc.* 1. 19.

Deniq; sunt hodie nonnulli, iiq; minimè mali, etiam non indocti, qui particulatius, quàm par esset, de *Fœlicitate* Novissimi Seculi disseruere. At quod turpius & memoratu tristius est, Fuere olim, & jam etiam sunt Pseudo--Christiani nonnulli, qui crassis suis conceptibus & carnalibus Speculationibus hanc causam deformarunt. Exinde tamen nihil decedere Sententiæ nostræ Probabilitati Cordatus quisq; facile concedet.

Hæc hæctenus de Sententiæ nostræ *Explicatione*.

Devenio ad ejusdem *Confirmationem*. Duo hîc peragenda sunt.

1. Conabor Argumentis & rationibus ex Sacrà Scripturâ petitis Sententiam nostram firmare.

2. Subjiciam aliquot Propositiones, quæ Statum & Qualitatem Regni Christi & Sanctorum, adeoq; futuræ Fœlicitatis, paulò plenius aperient.

Sententiæ nostræ probabilitas firmari potest, Pars 1^{ma}. cum ex Veteri, tum ex Novo Instrumento.

Ex Veteri Instrumento; præcipue ex Libro *Psal-morum*, Prophetiis *Isaie* & *Danielis*, quicquid contra opponant Adversarii, qui in hisce explicandis non unâ ratione peccant.

1. Dum ea Promissa & Vaticinia exponunt isti unice quoad Sensum Spiritualem & Allegoricum, scilicet de *Judeis* mysticis & Gentibus, excludunt *Israelitas* : (quibus tamen scripta vel dicta sunt illa) Unde *Judei* in incredulitate suâ magis obfirmantur, & à *Christianis* alienori redduntur animo.

2. Dum ea torquent ad Primum Christi adventum, vel ad primum statum regni Christi, quæ rejici debeant ad Statum Secundum & adhuc futurum, quæq; adimplenda sunt in secundo & glorioso Christi adventu. Certè non minima pars est Prudentiæ nosse suum utriq; Christi Adventui tribuere & accommodare. Errore hoc foedissime errarunt *H. Broughtonus* ejusq; asseclæ, qui fastuose & acriter satis invehuntur contra eos omnes, imò habent eos pro ipsius Christianismi hostibus, qui negant magnificam & gloriosam istam Visionem *Dan. 7. 9.* exponi debere de primo, eoq; humili Christi adventu; quin & ægrè ferunt Regnum Quartum de *Romano* exponi. Interea quam dura & contorta sit *Porphyrii Ethnici*, *H. Broughtoni*, *Fr. Junii*, &c. interpretatio, nolo jam fusiùs demonstrare; nimis importuna esset tanta Digressio: Quod si federet hoc animo, frustra essem qui id tentarem post Clarissimum Authorem *Commentationum Apocalypiticarum*, qui in Epistolis & Opusculis suis veram & genuinam hujus loci mentem feliciter aperuit & confirmavit.

3. Deum

3. Dum ea pretiosa & maxima promissa, gloriosa ista Vaticinia, sive Prophetica sive Apocalyptica, adimpleri volunt in isto Seculo, vel non multo post; adeoq; exponunt illa, sive de reditu è Captivitate *Babylonicâ*, de liberatione ab *Antiochi* tyrannide, de instauratione Templi, de Externâ aliquâ specie Pietatis & professione Religionis, sive *Judaicæ* sub Veteri Testamento, sive *Christianæ* sub Novo.

Ut id genus alia omittam; quàm dilutè & frigide plerumq; interpretantur Adversarii nostri ea quæ tam splendide & magnificè dicta sunt à Prophetis & à *Joanne* in Apocalypsi.

Omnino juxta illorum interpretationes verba exuperant res, & minus adimpleri videatur quàm quod promittitur; res ipsæ & eventus longe subsidunt infra Majestatem vocum.

Non gravatè concedimus quædam (non singula) Scripturæ loca non incommode exponi de rebus tunc gestis, adeoq; tunc temporis (puta in primo Christi adventu, &c.) adimpleta fuisse: At vel ex illis Promissis quædam etiam ulterius adimplenda fore, non uno loco docet Scripturæ proprietas. Testatissima res est; scilicet Scriptura, vel Prophetia, non uno modo (ut nec uno tempore) impleri dicitur. Est enim quoddam *incrementum Sensûs*; Impletio Vaticiniorum & Promissorum possit esse in fluxu & progressu. Est ubi prima & inchoata impletio est quasi pignus & quasi arrha futuræ impletionis, præludium quoddam adimpletionis longè illustrioris & uberioris. Tunc Scriptura impleri aliquando dicitur, cum idipsum quod per Prophetiam aut Scripturam dictum erat, quamvis jam factum fuerit, tamen magis ac magis fit; scilicet

scilicet cum fit cumulatissimè, cum impletur secundum sensum sublimiorem; quod firmari possit ex plurimis Scripturæ testimoniis.

Atq; hæc impræsentiarum & in genere monenda duxi de *Veteris Instrumenti Testimoniis*.

At studii-pretium duxi impræsentiarum ordini ab Argumentis è *Novo Instrumento* petitis. Et præcipue ab *Apocalypsi*: Scil. in hoc libro describuntur Fata Ecclesiæ usq; ad Judicium Universale.

Enimverò prisci Adversarii, eò quòd sedem & fundamentum hujus Sententiæ viderint poni in *Apocalypsi*, fatius duxere (O pulchrum facinus!) Authoritatem hujus Libri in dubium vocare, quàm succumbere Veritati; donec tandem nacti commodam (prout illi existimârunt) hujus Prophetici libri interpretationem, ab incepto isthoc suo quieverint, ut à non-nemine observatum est.

Ob.

At insurgunt Adversarii recentiores, viri non mediocriter docti, & asserunt Prophetias *Apocalypticas* respicere 7 istas Ecclesias *Asiaticas*, eaq; complecti quæ si legere audire & observare voluissent istæ Ecclesiæ, beatæ fuissent futuræ, *Apocal. 1. 3. Tempus enim prope fuit*. Deinde asserunt impletionem harum Prophetiarum citò expectari debuisse ab istis Christianis, septem Ecclesiarum membris; quod non obscure colligi volunt ex hujusmodi Phrasibus, Cap. 1. 1. *Revelatio Jesu Christi, quam dedit ei Deus, indicare*

* Similiter in cap. Et Ver. 3. *Beatus qui legit, & qui audiunt verba Prophetiæ hujus, & observant quæ in eâ scripta sunt, & id nunciat & audit, Tempus enim prope est*. Sic in Cap. 22. 12. *Ecce, & venio cito*. In

In hoc palmario Argumento mirificè sibi plaudunt recentiores: At nihil roboris hic inesse Objectioni, imò (siquid inesset) eisdem difficultatibus premi etiam Adversarios, quâ possim brevitate ostendam.

Sol.

Dicimus ergo,

1. Quin quædam in hisce Prophetiis ad istas 7 Ecclesias *Asiaticas* pertineant, non est quod dubitemus; speciatim illud Visum quod tot salutaria monita continet ad 7 Angelos & Ecclesias, quarum interfuit cognoscere ista monita ad illarum pacem facientia, qualia sunt quæ habentur *Cap. 1, 2, 3.*

Sed & alia contineri in hoc libro Prophetico, quorum impletionem non contigit istis 7 Ecclesiis intueri, non minùs certum. Nam istæ septem Ecclesiæ post hanc Epistolam ad illas missam superstites futuræ erant tantum ad exiguum tempus (quod nullo negotio demonstrari possit) At verò continentur in Vaticiniis *Apocalypticis* ea quæ non nisi multos post annos, imò sub extrema mundi tempora, futura essent: Sed & juxta Adversariorum interpretationes quædam non implenda fuerunt nisi quingentis annis à tempore Revelationis S. Joanni factæ.

Inter plurimas difficultates, premam Adversarios hâc unâ solùm. Ipsi inchoant Millennium *Apocalypticum* ab Edicto *Constantini* pro Christianismi libertate, anno scilicet trecentesimo decimo. Finito hoc Millennio memorantur importuna ista molimina *Gogi & Magogi* contra di-

lectam Civitatem, *Apocal. 20. Ver. 7, 8, 9.* Quæ omnia exponunt isti recentiores de domo *Ottomanicâ* cujus Princeps expugnavit *Constantinopolin* anno 1453. Videant igitur Adversarii an non eadem etiam istos manet difficultas; videant quomodo hujus Vaticinii adimpletio conciliari possit cum istâ illorum Hypothesi, scilicet, Res in Vaticiniis *Apocalypticis* contentas spectare ad 7 istas Ecclesias *Asiaticas*, ad Christianos tunc temporis viventes; aliter Christianis tunc viventibus frustra scripta fuisse illa monita *Apocalypica*. Deniq; videant quomodo hæc conciliari possint cum istis Phrasibus, *ἐν τάχει, ὁ καὶ εἰς ἡμᾶς, &c.*

Quare dicendum est, Si alia præter ea quæ habentur in Cap. 1, 2, 3. scripta sunt 7 Ecclesiis *Asiaticis*; vel sub harum nomine alias Ecclesias tacitè comprehendit, uti *Grotius* sentit. Vel quæ his 7 Ecclesiis scripsit *Joannes*, illa scripsit etiam aliis omnibus Christianis Ecclesiis, juxta illud *Pauli* ad *Rom. 15, 4.* *ὅσα προεχέον.* Quæ antea scripta sunt (scilicet à *Mose* & *Prophetis*, addo & à *Paulo* & *Joanne*) scripta sunt *εἰς τὴν ἡμετέραν διδασκαλίαν* ad nostram doctrinam, vel ut habetur, *1 Cor. 10. πρὸς τὴν νουθεσίαν ἡμῶν* ad nostram admonitionem, in quos fines seculorum devenerunt.

2. Quod ad ista verba attinet, *ἐν τάχει, ταχύ.*

Constat ex bello *Gogo-Magogico* (ut ex aliis nondum impletis Vaticiniis) omnes Prophetias citò non adimpletas fuisse; non citò, id est, in isto Seculo; adeoq; Christianos tunc, id est, *Joannis* tempore, viventes speciatim haud respicere. Scilicet Prophetia ista de Igne descendente

dente à Cœlo; & devorante *Gogum & Magogum*,
Cap. 20. id est, prout Adversarii exponunt,
Imperium *Ottomanicum*, regnum *Turcicum* (quod
etiamnum floret) nondum impleta est; ergo non
citò; nam ex quo Revelatio S. Joanni facta fuit,
fluxere 1560 anni.

Hinc ista verba Ver. 1. [*quæ oporteat fieri*
ἐν τάχει,] & Ver. 3. [*ὁ καιρὸς ἐγγύς*] vel restrin-
genda sunt ad ea quæ citò obtingere debuerunt
istis Ecclesiis, juxta quod prædictum erat in
tribus istis Capitibus, nisi resipiscerent; in-
nuitur Cap. 2. 5. *ἐρχομαι σοι τάχῃ*, Veniam ad-
versum te citò; & Ver. 16. de Ecclesiâ Perga-
mensi dicitur quod supra de Ephesinâ; et Cap.
3. 11. *ἐρχομαι τάχῃ*, Veniam cito; quâ phrasi
Adversarii intelligunt Persecutiones brevi in
Ecclesias immitendas.

Vel latius ad hunc Sensum exponi debent.

Cap. 1. 1. Revelatio Jesu Christi, quam dedit ipsi
Deus, indicare servis suis quæ oporteat fieri ἐν τάχει,
citò; id est, quæ citò inciperent fieri & impleri, &
indies magis magisque implerentur: Citò fieri, in-
quam, inciperent; id est, citò initium habituræ licet
non citò finiendæ essent; scilicet ultima consum-
matio & impletio quorundam vaticiniorum post
aliquot secula expectanda fuit. Similiter expo-
ni possit illud in Ver. 3. *ὁ καιρὸς ἐγγύς*, Tempus pro-
pe est, scilicet respectu quorundam eventuum;
adest jam Tempus quo quædam incipient fieri,
reliqua verò suis temporibus adimplebuntur.
Quod ad illud, Cap. 22. 12. *Ecce venio citò*, de
Universali Judicio id commodè exponi queat;
nam sequuntur in eodem Versu hæc verba, *Et*
merces mea mecum est, ut reddam unicuique secundum
opera sua; Vel de Primâ Resurrectione antece-

dente istud Judicium Extremum. Videsis *Apo-*
cal. 11. 18.

Ultimò, ἐν τάχει, & ταχὺ, aliquibus in locis
non incommode reddi possint *celeriter, in celeri-*
tate, Velociter; uti *Vulg. Interpr.* reddit *Ver. 7.*
neq; hâc phrasi semper innuitur id quod instat,
quodque protinus nullâ ferè morâ eventurum
fuit: Sed quod in celeritate, velociter pera-
gendum fuit, ubi venerit plenitudo temporis,
multa licet post secula. Certè de adventu Chri-
sti, &c. dicitur, 2 Pet. 3. 10. *Adveniet dies Do-*
mini ut fur; nec omittendum illud in 1 Cor. 15.
52. ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, *in momento, in*
ictu oculi, in novissimâ tubâ (canet enim) & mor-
tui resurgent incorrupti, & nos immutabimur.

Hisce prælibatis progredior ad *Argumenta.*

Arg. 1. I. Desumitur Argumentum primum ex De-
scriptione *Novæ Jerusalem, Apocal.* 21.

In antecessum notatum velim duas memorari
Civitates in *Apocalypsi*, viz. *Babylonem & Jerusa-*
lem. *Babylon* Metropolis regni ἀποστασίας. *Jeru-*
salem Metropolis regni Sanctorum, sive mundi
renovati.

Nec minùs gloriosa sunt illa quæ de *Jerusalem*
dicuntur quàm quæ olim de *Babylone* vel floren-
tissimâ. *Babylon* passim in hoc libro appellatur
ἡ πόλις ἡ μεγάλη. Sic & *Nova Jerusalem* quæ de
Cœlo descendit eodem titulo insignitur, Cap.
21. 10. *Ostendit mihi Angelus Sanctam Jerusalem,*
τὴν πόλιν τὴν μεγάλην.

De *Babylone* dicitur, Cap. 17. *Erat autem*
κεχρυσωμένη χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις,
Ver.

Ver. 4. * Similiter de Novâ Jerusalem, Cap. * Uti I-
21. 18. καὶ ἦν ἡ πόλις χρυσίον καθαρόν, aurum purum; saia 14. 4.
Ver. 19. fundamenta muri Civitatis ornantur, de Babylo-
παντὶ λίθῳ τιμίῳ, omni lapide pretioso; & Ver. 21. do cessa-
duodecim portæ, 12 margaritæ, & singulæ por- vit Civi-
tæ ex singulis Margaritis. tas aurea,

De Babylone dicitur Cap. 18. 16. Civitas illa
magna, ἡ περὶ βεβλημένην βύσσινον, amictabyssso & pur-
purâ. Sic & de Agni Sponsâ, Novâ Jerusalem, Ludit in
dicitur Cap. 19. 8. Datum est ei, ἵνα περιβάληται hac voce
βύσσινον καθαρόν καὶ λαμπρόν, ut amiciatur byssino puro
& splendido, τὸ γὰρ βύσσινον τὰ δικαιώματα ὅσι τῶν ἁγίων, Chaldea
illud enim byssinum justificationes, (i. e. justitiæ) Prophetæ,
sunt Sanctorum. Δικαιώματα, i. e. ἀρεταί, ut vetus eaq; per-
Scholiastes; Justa facta, bona opera, ut Piscator stringit
in locum *. Regem
Chalda-

Deniq; Cap. 17. 13. dicitur, Reges potentiam
ac potestatem suam tradent Bestiæ (cui scil. insidet
Meretrice Babylen) Et de Novâ Jerusalem dici-
tur, Cap. 21. 24. Reges terræ adferent gloriam su-
am & honorem ad eam.

Ut redeam ad Argumentum,
Iste Status Ecclesiæ in terris qui depingitur
per Novam Jerusalem in Apocalypsi, est Status Ec-
clesiæ fœlicissimus; id probari possit per mul-
ta. Nam 1^{mo}. est Status summæ Sanctitatis,
Apocal. 21. Ver. 2, 10, 22, 27. Cap. 22. Ver. 3,
4, 15. 2^{do}. est Status summæ pacis, tranquil-
latis & lætitiæ, Cap. 21. 4. Cap. 19. 7. Isaia
65. 18, 19, 25. Hinc est quod Cives Novæ Je-
rusalem Beati dicuntur, Apocal. 22. 7. Cap. 20. 6.
Cap. 19. 9. In hanc ascribi Civitatem qualis ho-
nos, quanta prærogativa; uti olim Romanâ do-
natum esse Civitate pro summo habebatur Pri-
vilegio. Act. 22. 27. Romanus es? Ego multâ
Sum-

* E con-

trario, ma-
la opera,
seu pecca-
ta, appel-
lantur
Zach. 3.

בגדי
צואה

Vestimenta
sordida.

Summā (inquit *Tribunus*) *consecutus sum τὴν πολιτείαν ταύτην, Civitatem istam, i. e. jus Civitatis, scil. Romanæ, Ῥωμαϊκὴν Romanitatem, uti Syrus Interpres.*

At Status iste Ecclesiæ in terris adhuc expectandus est. Nondum impletum est Vaticinium de *Novâ Jerusalem* è Cælo descendente. Nondum abiit *primum Cælum, & prima terra*; nondum apparuit *Cælum novum, & terra nova*, nondum descendit *Jerusalem nova*; hæc enim conjunguntur, *Apocal. 21. 1, 2.*

Fuisse olim in terris, adeoque jam præterisse talem Statum acriter contendunt Adversarii, qui per gloriam novæ *Jerusalem* designari volunt lætum & pacatum Ecclesiæ statum sub *Constantino*; quanquam ex Adversariis alii novum Ecclesiæ Statum ab everfione cultûs *Judaici* & propagatione Evangelii inire volunt.

Utrique Sententiæ refutandæ Unicum hoc sufficeret Argumentum; cui quod solidè opponant nil habent Adversarii.

Descensus *Novæ Jerusalem* (seu *Fœlicissimus iste Ecclesiæ Status* sub imagine *Novæ Jerusalem, &c.*) nondum præteriit, sed adhuc futurus est & expectandus; nec ab everfione Cultûs *Judaici* seu *Excidio Hierosolymitano*, nec à *Constantini Imperio*, inire censendus est: Quia *Nova Jerusalem* non descendit è Cælo, nec conspicua futura est, nisi post excidium & *παραλειτουργίαν Babylonis*; Contemporat enim cum Beato Millennio, ipsis haud refragantibus Adversariis: At Millennium excipit interitum seu fatalem cladem *Babylonis, Bestiæ & Pseudo prophetæ*; id facile luculentissimèq; probatum spero ex *Apocal. 19. 20. & Cap. 20. 10. collatis.*

Accedit, quod *Nova Jerusalem* dicitur *Sponsa*,
Uxor Agni, ornata & parata *Viro suo*, Cap. 21. 2.
 At *Nuptiæ Agni* ineunt ab excidio *Babylonis*;
 uti liquet ex Hymno ad excidium *Babylonis*
 cantato, Cap. 19. 1. *Alleluja, Salus & gloria*,
 &c. *Deo nostro*, Ver. 2. *Quia vera & iusta sunt*
judicia ejus, quia judicavit, (i. e. punivit) Me-
retricem illam magnam. (i. Babylonem.) Ver. 3.
Et fumus ejus ascendit in secula seculorum, (i. e.
ipsa tota in cineres versa est, nunquam iterum
habitanda.) Ver. 6. *Alleluja, quia regnum inivit*
Dominus Deus noster omnipotens: Gaudeamus &
*exultemus, quia * venerunt Nuptiæ Agni, & Ux-* * Vene-
or ejus preparavit seipsam: Uxor ejus, i. e. Nova runt scili-
Jerusalem, sic dicta, Cap. 21. 2. 9. 10. Proin- cet post
deq; non descendit è Cœlo Nova Jerusalem para- excidium
ta sicut Sponsa ornata viro suo, nisi post excidium *Babylonis,*
Babylonis. Florente Babylone non descendit è *Bestiæ &*
Cœlo Nova Jerusalem. Non audita est ista Vox *Meretri-*
CECIDIT BABYLON, Constantino imperante; adeoq; *cis.*
in ejus temporibus neutiquam descendit Nova
Jerusalem.

Quod si Adversariis recentioribus * demus * Contra
 firmi istâ suâ Interpretatione in Cap. 18. *Apocal.* istam ta-
 (volunt scilicet ea quæ in isthoc capite haben- men inter-
 tur respicere cladem illam quæ à *Gothis & Van-* pretatio-
alis florentissimæ Civitati (i. e. *Romæ*) immissa nem mul-
 fuit) Dicimus tamen hanc cladem nec antever- ta adduci
 tere, nec contemporare, sed multum post tem- possint.
 pus excipere *Constantini* imperium; siquidem
 immissa fuit hæc clades anno 455. Unde liqui-
 dissimè constat Sententiam Adversariorum à
Constantini imperio descensum *Novæ Jerusalem*
inchoantium, cum Vaticiniis Apocalypticis ma-
nifestissimè pugnare; nec video quid hîc oppo-
nant.

nant. Brevis dicam. Tranquillus & pacatus ille Ecclesiæ Status sub *Constantino* antevertit *Babylonis* cladem, quocunq; demum sensu accipiat ista clades; siue intelligatur (uti volunt *Adversarii* recentiores) partialis ista clades immissa à *Gothis* & *Vandalis*, quæ jam præteriit; siue futura *πανελεθρία* & plenarius interitus intelligatur (quod longè probabilius est) At descensus *Novæ Jerusalem* (quo innui & ipsi volunt *Fœlicem Ecclesiæ Statum*) succedit *Babylonis* & *Bestiæ* excidio; ideoq; frustra sunt, qui *Novam Jerusalem* contemporare volunt *Constantini* Magni imperio.

Similiter & isti mirè hallucinantur, qui volunt *Novam Jerusalem* inire à prædicatione *Evangelii*, & everfione cultûs *Judaici*; cum *Nova Jerusalem* (uti fusiùs probavimus) immediatè succedit excidio *Babylonis*, non *Veteris Jerusalem*.

Ex his quæ adduximus satis evincitur, Statum Ecclesiæ per *Novam Jerusalem* depictum *Apocal. 21.* adhuc futurum esse & expectandum, adeoq; vel ante *Judicium Universale*, vel post *Judicium Universale*, scilicet in *Cœlis*. At per *Novam Jerusalem* describi, non Statum Ecclesiæ in *Cœlo* triumphantis, seu æternam *Sanctorum* in *Cœlis* *Fœlicitatem*, juxta nobiscum sentiunt *Adversarii* recentiores; sed & liquidissimè constat ex *Apocal. 21. Ver. 2, 24, 26.* ex *Cap. 22. 2.* et *Cap. 20. 8.* ubi *Nova Jerusalem*, Sancta illa *Civitas* dicitur *Civitas dilecta*, quæ statim atq; finitur *Millennium* (cui contemporat *Nova Jerusalem*) à *Gogo* & *Magogo*, novissimis istis *Satanæ* tunc liberi & soluti copiis, circumvallanda est: Ergò jam ante extitit in terris, scil. dum *Satanas* adhuc ligatus fuit, adeoq; ante *Judicium Universale*; ὅπερ ἐστὶν δῆλον. [Ap-

PRÆTEREA, Cum in Descriptione *Novæ Jerusalem* duo illa observanda veniant,

Civium { 1. *Summa Sanctitas*,
2. *Summa Pax*.

Dispiciamus an talis unquam in terris extiterit Christianorum Status, per mille annos, egredientes, sive à *Constantini* Magni imperio, sive ab everfione cultûs *Judaici* & excidio *Hierosolymitano*. Prior Sententia, viz. à *Constantini* imperio, &c. celebrior est, & Patronos nacta est plures, eosq; doctiores.

1. Quod ad *Summam Pacem* spectat, altam & inconcussam pacem respectu τῶν ἔξω, *pacem externam* securam, seu immunitatem ab hostili rabie, ab omni persecutione, alius, viz. in 2^{do} Argumento, erit dicendi locus; illic fusiùs differendum est de variis Persecutionibus adversùs Christianos excitatis.

Operæ-premium jam duxi quædam hîc apponere de *Pace interiori*, scil. respectu τῶν ἑσω, *Pace* apud ipsos Christianos. Et certè nullo negotio probari possit Statum Ecclesiæ per istos mille annos neutiquam fuisse pacatum ac tranquilum. Consulite *Origines Ecclesiasticas*, & dicite, Annon apud ipsos Christianos magis magisq; refrigebat *Charitas*? interim fervebant æterna odia, dissidia & studia partium; gliscebant indies διχοστασίαι, ζήλον καὶ ἔρις. Hinc illud *Hilarii* memoratu dignissimum, *Post Nicenam Synodum nihil aliud quàm Fidem scribimus; dum in Verbis pugna est, dum de novitatibus questio, dum de Studiis certamen est, dumq; alter alteri Anathe-*
ma

ma esse cepit, prope jam nemo est Christi. Neq; verò hæc Christianorum intemperies *Julianum*, Imperatorum Ethnicorum ultimum, fugit, qui isthoc in seculo expertus est, nullas infestas hominibus bestias, ut sunt sibi feræ pleriq; Christianorum. Verba sunt *Ammiani Marcellini* in *Juliani Historiâ*.

Mitto quod à viris doctis ac pacificis observatum est, Antistites Ecclesiarum acerrimè inter se certasse de Summis sedibus, &c. in rebus leviculis miras Tragædias excitasse.

Atq; hi motus animorum, hæc certamina tanta, obtigerunt intra hoc Millennium, indigna prorsus quæ de Civibus *Nova Jerusalem* (apud quos Summa vigeat Charitas) prædicentur.

Hæc breviter de Pace.

2. Quod spectat ad *Summam Sanctitatem*, & *Singularem Justitiam*, in quâ quidem prora & puppis est *Fœlicitatis*, fusiùs differendum est.

Certè neutiquam prætereunda (imo gratissimâ commemoratione celebranda) est singularis illa Pietas *Constantini* verè *Magni*; qui πᾶσαν εἰς τὰ θεῶν μετέθηκε τὴν αὐτὴν, uti refert *Theodore-*
† 1. 16. tus †; ἐν αὐτοῖς τοῖς βασιλεῦσι ἐκκλησίαις θεῶν τεύπον
* Vitâ διέτριβετο, &c. ut de illo *Eusebius* *, in ipsâ Regiâ
Const. 4. formam Ecclesiæ constituebat; nempe convocabat
17. Aulicos suos, ac tum ipse cæteris præibat, sumpto Codice Sacro in manus legebat primum & meditabatur, postea Preces ad Deum cum universâ Aulâ ibi congregatâ fundebat. Quin & Studium Pietatis liberis suis, etiam cum Cæsares essent, sæpiùs inculcabat; scilicet inter ea quæ ipsis præcipiebat, τὸ μέγιστον ἦν καὶ πρῶτον, re-

* Ib. c. 52. ferente *Eusebio* *, Maximum erat ac primum;

τὴν εἰς τὸν πάντων βασιλέα θεὸν γινώσκειν τε καὶ ἰουσίβειαν
 περὶ πάντος πλέτε. Δὲ καὶ περὶ αὐτῆς βασιλείας τιμᾶσθαι,
 ut veram cognitionem Dei & pietatem omnibus di-
 vitiis, imò ipsi Imperio anteferrent. Hæc & alia
 haud inferiora, de ipsius *Constantini* Pietate præ-
 clarè dicta videre est apud *Eusebium*. Nec dubi-
 tandum est, quin apud benè multos Christianos,
 Imperatoris exemplo animatos, isthoc in Seculo
 vera viguerit Pietas : Certè perquàm amabiles
 & efficaces esse solent purpuratæ Virtutes.

Hæc igitur haud illubenter observata volu-
 mus ; quo autem minùs in sententiam Adver-
 sariorum eamus multa prohibent. E multis
 paucula expendi velim.

1. Hæc quæ sub *Constantini* imperio floruit
 Pietas, non major fuit simplici & genuinâ illâ
 Pietate quæ apud Primi Seculi Christianos floru-
 isse dicitur, in *Actis Apostolorum* ; imò infe-
 rior potius censenda : At de Sanctitate *Novæ Je-
 rusalem*, nil nisi quod Summum concipi debet ;
 omnia in istis Civibus summa sunt, si conferatur
 illorum status cum alio aliquo Ecclesiæ statu ;
 id maximè elucet ex ipsâ descriptione Sanctæ
 Civitatis.

2. Hæc Fœlicitas Christianorum (sive *Pacem*,
 sive *Sanctitatem* spectemus) non permansit in
 multos annos : At disquisitio nostra procedit de
 hujusmodi Fœlicitate per mille annos duraturâ.

Manifesta res est, si vitam & mores Christi-
 anorum à *Constantini* seculo ad seculum decimum
 tertium respiciamus.

Neutiquam prætereunda est ista *Hieronimi*
 observatio in vitâ *Malchi*, Ecclesia Christiana,
 postquam

postquam Principes invenit Christianos, facta quidem est opibus & potentiâ major, Virtutibus verò ac pietate minor. Ut nec ista H. Grotii in lib. 6. de Veritate Religionis Christianæ, Vera illa atq; simplex Pietas quæ inter Christianos gravissimè vexatos oppressosq; floruerat, paulatim refrigescere cepit, ex quo per Constantinum & sequentes Imperatores effectum est, ut ea professio non tuta tantum, sed & honorata esset. Hactenus vir doctissimus; qui testimoniis ex Chrysostomo, Gregorio Magno, Ammiano Marcellino, Procopio, &c. petitis, Observationem istam suam abundè firmat.

Brevi dicam. Jam indè à Constantini inauguratione extructæ sunt Basilicæ ac Tempia Magnifica; donati sunt libertatibus honoribusq; Antistites Ecclesiarum; licuit Christianis ἀδελφῶς ἀγαπήσειν, uti loquitur Sozomenus, tutò adire Sacras ædes, sacra peragere εὐσχημόνας.

Atq; est quod impendiò gratulemur Christianis, hæc, & id genûs, quibus donati sunt, Privilegia.

At O felices Christianos, bona si sua nossent! si cum istâ externâ formâ & effigie Pietatis, etiam virtutem ejus conjunxissent. Verùm è contrario, intra aliquot annos apud potissimam Christianorum partem neglectui esse cæpit, cum Veritatis, tum Vitæ Evangelicæ primæva illa Simplicitas; atq;, ut Grotius optimè in loco supra laudato, *Mundus velut intrusus est in Ecclesiam, & curiosâ Eruditione Pietati antehabitâ, ex Religione Ars facta est.* Imò Religio (inquit) passim non in mentis puritate, sed quasi reducto Judaismo in ritibus collocari cepit, & in iis quæ corporis magis exercitationem quàm animi emendationem in se continent, itemq; in studio flagrante semel electarum partium;

partium; tandèmq; evenit, ut ubiq; multi essent Christiani nomine, re paucissimi. Hæc ille.

Sed ut pressus agam.

Gloriosa illa *Descriptio* Novæ Jerusalem *Apocal.* 21, 22. procul omni dubio designat aliquid divinius & longè sublimius; nec nisi frigide, dilutè, insipidéq; exponeretur de externâ & frigidâ (speciosa licet) Religionis professione, de larvâ & inani quâdam specie Pietatis. Quod Apostolus de Circumcisione, vel Judaismo, *Rom.* 2. idem de Christianismo intelligendum, *Non qui est, ἐν τῷ φανερῷ Ἰουδαῖος, Ἰουδαῖος ἐστὶν; nec ea, quæ est in manifesto Circumcisio, in Carne, Circumcisio est: Sed qui in occulto Ἰουδαῖος ἐστὶν; & Circumcisio Cordis, in spiritu, non in literâ, cujus laus non est ex hominibus, sed ex Deo.* Interim laus exterioris Christianismi est ex hominibus, non autem ex Deo, qui corda novit, quiq; tales quærit qui adorent eum in Spiritu & Veritate, *Jo.* 4. 23. Scilicet τὸ ἐν ἀνθρώποις ὑψιλον, quod apud homines sublime (ut ut speciosum) abominatio est ante Deum. *Luc.* 16. tantum abest ut inanis ista Religionis forma in *Descriptione* *Novæ Jerusalem* celebretur. Certè Incolæ hujusce *Sanctæ Civitatis* sunt verè, ἐν τῷ κρυπτῷ, summè & eximiè Sancti; Cives *Novæ Jerusalem* sunt ἐν τῷ κρυπτῷ *Judæi*, intimis præcordiis, spiritu mentis Deum colunt.

Appello vos, quot quot estis candidi ac liberi rerum æstimatores; expendite gloriosa & magnifica illa quæ de *Novâ Jerusalem* dicta sunt *Cap.* 21. & 22. (Et certè nil pulchrius, nil splendidius, nil lætius, jucundius, nil amabilius & fœlicius cogitari possit; nil sublimius & magnifi-

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centius

centius exprimi, uti nil levius, nil vilius est externâ & inani Pietatis Specie) Hæc serîo vobiscum expendite, & dicite, An ista Christianismi species, ut ut speciosa & mirè blanda; an frigida Religionis professio quæ in Ecclesiâ, vel maximâ parte Christianorum, per mille annos (i. e. à *Constantini* imperio ad seculum decimum tertium) tanti esse credenda sit, ut meritò sibi vendicet præclaras istas *Novæ Jerusalem* dotes & Characteres? Dicite, annon gloriosa & magnifica illa quæ de *Novâ Jerusalem* dicta sunt, longè majora sint quam quæ Ecclesiæ Christianæ, fluentibus istis mille annis à *Constantini* imperio, tribui possint & accommodari?

Quin longè majora sint, nullus dubitabit, quisquis *Sacros Annales* & *Origines Ecclesiasticas* revolvat. Nihil enim minus quàm *Summam* & *Singularem Sanctitatem* apud Christianos à Seculo 4^{to}. ad Seculum 13^{tium}. viguisse facile percipiet.

Quare miserè hallucinantur Adversarii nostri, qui tam dilutè ac frigide interpretantur quæ in hoc Capite tam magnificè splendidèq; exhibentur. Nec levius errant in exponendis *Veteris Testamenti* Vaticiniis. Omnino juxta illorum Interpretationes (ut supra notavimus) minus adimplendum fuisset, quàm quod promissum seu prædictum fuit: Res ipsæ seu eventus longè subsiderunt infra Majestatem Vocum; Verba facile exuperarent res; quasi verò *Scriptura*, seu *Prophetica*, seu *Apocalyptica*, similis esset *Pharmacopœe* pyxidi, intus nihil habenti fronti suæ simile.

Coronidis loco, ut rem ponam extra omnem dubitationis aleam, adjiciam id quod quidem memoratu triste ac grave est, viz. Statum maximæ partis *Christianorum* post *Constantini* tempora usq; ad *Seculum* decimum tertium fuisse (proh dolor) depravatissimum; uti testantur *Patrum Scripta & Origines Ecclesiasticae*.

Amplissimus hic est dicendi campus. Ex priscis *Authoribus Ecclesiasticis* infinita adduci possunt.

Brevitatis ergo memorabo *Salvianum*, olim *Presbyterum*, *Massiliensem*, imò *Episcoporum* sui temporis *Magistrum* (ut de illo *Trithemius*) cujus singularem φιλαλήθειαν maximè notandam esse voluit vir doctissimus *Conr. Rittershusius* in *Annotationibus* ad *Epistolas Salviani*.

Locupletissimus testis est *Salvianus*, qui in libris de *Gubernatione divinâ*, non paucorum *Christianorum*, sed ferè omnium, vitia, eaq; non levia, gravissimè deplorat. E multis pauca feligam.

Lib. 3. Ostendam (inquit) maximam *Christianorum* omnium partem ne exigua saltem ac minima præcepta Domini fecisse. Et infra ostendit, non exigua sed vel maxima flagitia admisisse. Faciliùs (inquit) invenias reos malorum omnium, quàm non omnium; faciliùs majorum Criminum, quàm minorum. Et alibi, Præter paucissimos quosdam qui mala fugiunt, quid est aliud penè omnis cœtus *Christianorum* quàm sentina vitiorum?

Non multum abit illud *Chrysostomi* in *Mattheum*, ὡς νῦν γε πάντα ἀπόλωλε καὶ διεφθάρται. i. Ut nunc se res habent, omnia pessum abierunt & corrupta sunt: καὶ ἡ Ἐκκλησία βοσκάσκει ἐδὼν δεινὴν νοχέαν, καὶ

ἐπαύλεως ὄνων καὶ καμήλων. i. Ecclesia à Boum stabulo nihil differt & Asinorum atq; Camelorum cubili, καὶ κόπρε πολλῆς τὰ ἐνταῦθα πληρεῖσι, Et omnia hîc complent multo stercore.

Redeo ad *Salvianum*, qui in eodem libro particulatiùs agit. — Quotumquemq; invenies in Ecclesiâ non aut ebriosum, aut belluonem, aut adulterum, aut fornicatorem, aut raptorem, aut ganeonem, aut latronem, aut homicidam? Interrogo Christianorum omnium Conscientiam: Ex his flagitiis quotusquisq; hominum non aliquid est horum, imò quotusquisq; non totum? faciliùs enim invenias qui totum sit quam qui nihil.

In Lib. 4. Ita totum iniquitatibus plenum est, ut aut mali sint qui sunt, aut qui boni sunt, multorum persecutione crucientur.

Et postea — Siquis ex Nobilibus converti ad Deum caperit, statim honorem Nobilitatis amittit, illico honoratus esse desinit. Quantus in Christiano populo honor Christi est, ubi Religio ignobilem facit!

Ibid. (ut & lib. 5.) fusiùs ostendit peiores esse illos & Hæreticis & Paganis: imò (inquit Lib. 7.) Offenduntur Barbari (viz. Gothi) impunitatibus nostris.

Hosce tam depravatos Christianorum mores, *Salvianus*, aliq; in sequentibus seculis, veri nominis Christiani, (paucissimi tamen illi) gravissimè deflexerunt, quorum Testimonia nihil hîc necessum habeo recensere. Illud unicum adjiciam: Veri & sinceri isti Christiani piè agnoverunt Gothorum & Hunnorum irruptiones, simul ac Vandalorum persecutiones (uti & in posterioribus temporibus Saracenorum & Turcarum Vastationes) justissimo Dei judicio in Orbem Christianum immisas esse, ob vita & flagitia non

non unius generis, quæ apud Christianos passim grassabantur. Enimvero non prætereundum est, quod cum Eremita quidam *Attilæ* regi *Hun- norum* dixisset, *Tu es flagellum Dei, vitia Christi- ani populi castigans*; jusserit Rex etiam illud ti- tulo suo addi.

Perpendite quæ de Christianorum maximâ parte dixit *Salvianus*, viz. --- *Sentina Vitiorum-- reos malorum omnium --- majorum criminum, &c. --- Quotumqueng; invenies in Ecclesiâ non aut ebrio- sum, aut adulterum, &c. --- totum iniquitatibus plenum est ---* Et dicite annon longè alia (imò prorsus contraria) de Civibus *Novæ Jerusalem* prædicentur? deq; ipsius Civitatis Puritate & eximiâ Sanctitate; scil. *Non intrabit in eam ali- quid coinquinatum, nec faciens abominationem, Cap. 21. Extra sunt Canes, Cap. 22.*

Hactenus examinavi duas istas Sententias, as- truentes descensum *Novæ Jerusalem*, & Fœlicif- simum Ecclesiæ Statum, descriptum *Apocal. 21.* præteriisse; at nolo diutiùs immorari in utri- usq; Sententiæ Refutatione. Unicum adjiciam unde & altera novella Sententia refelli queat: Scilicet sunt qui à Reformatione, sive in hoc, sive in superiori seculo, inchoatâ, inire volunt *Novæ Jerusalem* descensum; & mirè sibi placent in isthoc commento. At quàm levicula sit hæc Conjectura, liquet, cum ex supra allatis Argumentis, tum ex Reformatorum Moribus. At nolo jam unguem in ulcere. Desideratur novus aliquis *Salvianus* qui vel Reformatorum mores perstringat dicam, an deploret. Certè illud *Alstedii* in *Diatrib. de Mille Annis* non est prætereundum; *De vitâ* (Scil. Reformatorum) *non est quod dicam: Res enim ipsa loquitur, nos ni-*

hil fere Theologia habere in vitâ nostrâ, quales quales, quanti quanti etiam sumus: perquam opus est itaq; reformatione.

Sunt qui sibi impense placent, & maximè plaudunt, quòd non sint *Romanenses*; quòd alieni sint (ut qui maximè) ab *Ecclesiæ Romanæ* ritibus & formulis; quòd *Pontificem Romanum* appellare norint *Antichristum*: Interim isti si rerum potiantur, contra τὸς ἀντιχριστιανούς æquè sæviunt ac Pontificii; quin & acerbè ferunt, si quis illorum dogmata & formulas (placidè & sobriè licet) expendat, ad *Scripturam* & *Ratio-*
nem vocet: Omnino illis magis arridet cæca obedientia; quanquam ipsi non sunt Infallibiles, imò hoc nomine graviter perstringunt *Ecclesiam Romanam*, eo quod infallibilitatem sibi arroget; non patientur tamen ut aliquis aliter sentiat quàm ipsi; si quis eorum Characterem & nomen haud gerat in fronte, aut manu, ei minimè licebit *emere* aut *vendere*, *Apocal.* 14. quâ locutione Excommunicationem innui notârunt Interpretes. Verum cogitate vobiscum, O boni! Qui gloriantur se non esse *Romanenses*, se autem membra esse *Ecclesiæ Reformatæ*, non statim membra sunt *Virginei Chori* (de quo in *Apocal.* 14.) ex iis unicè constantis qui sunt *empti de terrâ*, Ver. 3. *empti ex hominibus, primitiæ Deo & Agno*, Ver. 4. i. e. cæterorum hominum vitæ exempti, vitiis liberati, Deo Sacri; & in quorum ore non est inventum *Mendacium*, Ver. 5. At isti gloriosuli terrena sapiunt, configurati sunt mundo, in illorum ore (& vitâ) mendacium invenitur; factis negant quod ore profitentur, cum non re, sed nomine tantùm sint reformati. Interim aliud est habere nomen *Agni* & nomen
Pa-

Patris ejus scriptum in frontibus suis (quod de Virgineo Choro dicitur, Ver. 1.) & aliud habere nomen *Lutheri, Calvini, Arminii*, sive alicujus antesignani illic inscriptum; aliud est sequi *Agnum* quocunq; ierit (Ver. 4.) aliud verò sequi hunc vel istum Fidei Vestræ Dominum, aut in ejus Sententiam manibus pedibusq; (quod aiunt) ire. Non quisquis dicit se *Protestantium* aut *Reformatorum* esse ex numero, futurus est *Civis Novæ Jerusalem*; sed οἱ ποιεῖντες τὰς ἐντολὰς αὐτοῦ (*Apocal. 22. 14.*) qui faciunt mandata ejus, (vitâ & moribus reformati) eis jus est in arborem vitæ, & ut per portas intrent Civitatem.

II. Vaticinium de ligatione Satanae per mille annos (*Apocal. 20.*) designat Fœlicem Mundi Arg. 2. Statum: At nondum impletum est; adeóq; Fœlicitas novi Seculi adhuc futura est & expectanda.

Totum hoc constabit ex facili & minimè contortâ hujus Vaticinii Explicatione.

Cap. 20. 1. *Angelus habens clavem abyssi & catenam magnam in manu suâ descendit è Cælo.*

Ver. 2. *Et ἐκράτησε apprehendit draconem, Serpentem antiquum* (*Syrus* habet אֲדָמָה primum)

qui est *Diabolus & Satanas* * (ὁ πλανῶν τὴν οἰκὴν μένην ὄλην. Illud legitur in Complut. & multis * Sic in Cap. 12, MSS. & illud legebat *Syrus*) & ἔδνησεν ligavit eum per annos mille.

Ver. 3. *Et ἔβαλεν conjecit eum in Abyssum, & ἐκλεισεν occlusit eum, & ἐσφράγισεν signavit super illum* (MS. Codex *Angl.* ex *Alexandriâ* allatus addit, ἐμμενῶς firmiter. Nempe priscis solenne fuit, quando aliquid firmiter munitum volebant, sigillum apponere, *Dan. 6. 17. Matth. 27. 66.*)

proindeq; nullatenus patuit exitus; nullâ rati-
one egredi potuit Draco è carcere suo.

— ἵνα μὴ πλανήσῃ τὰ ἔθνη ἔτι, ut non seduce-
ret gentes amplius. Hactenus enim seduxerat
Gentes, five impellendo ad Idololatriam, quam
alia vitia comitari solent; five excitando ad sæ-
vitiam, ad cædem piorum. Atq; hæc posteri-
or significatio innuitur, Ver. 8. ut infra consta-
bit: Sed & latiùs accipienda est hæc vox hoc in
loco, ut & passim in Scripturâ.

— ἀχὲρ τελεσθῇ τὰ χίλια ἔτη, donec consumma-
rentur mille anni. Scil. durante isto Millennio
non solum vera Justitia & Sanctitas, sed &
Summa Pax & secura quies in novo Mundo habi-
tabunt; siquidem Satan, infensissimus Ecclesiæ
hostis, omnium malorum caput, jam coercetur,
in abyssum conjicitur.

Καὶ μετὰ ταῦτα δεῖ αὐτὸν λύθῃναι, sed postea oportet
eum solvi ad exiguum tempus, μικρὸν χρόνον. Nam
(ut habetur in Ver. 78.) ὅταν τελεσθῇ, &c. post-
quam consummati fuerint mille anni (i. e. non nisi
priùs decurso Millennio) solvetur Satan è car-
cere suo, (i. abisso, ubi priùs fuit custoditus)
& exhibit πλανῆσαι ut seducat Gogum & Magogum,
συναγαγὼν αὐτοὺς εἰς πόλεμον (πλανῆσαι hîc est sedu-
cere, persuadendo ut sese congregent ad præ-
lium contra castra Sanctorum & Civitatem di-
lectam) Solutus jam Draco antiquum obtinet,
redit ad pristinas artes, novos concitat motus
(scil. maximè mordent morientes Bestiæ) me-
ditatur bellum contra Novam Jerusalem: At in
irritum cadent omnia; pacem & fælicitatem hu-
jus Civitatis turbare nolit ὁ Κύριος, ὁ Θεὸς ὁ παντο-
κράτωρ, qui igne Cælitus delapso, (Ver. 9.) ab-
sumet istam colluviam & turbam perditissimo-
rum

rum hominum. Quin & conjicietur in stagnum sulphureum ipse *Diabolus* ὁ πλανῶν αὐτὸς, (Ver. 10.) qui seducebat eos ad ista bellica molimina contra *Sanctam Civitatem*. Hanc *Catastropham* belli excipit *Judicium Universale*, Ver. 11.

Ex hac luculentâ & minimè durâ hujusce *Pericopæ* Explicatione constat, qualis & quanta *ligatio Satana* hîc intelligi debeat. Non leviter observandæ sunt 4 istæ voces, *ligatus*, *conjectus in abyssum*, *occlusus*, *obsignatus*: Ut crescit *Oratio*! Quod si *ligatus*, &c. fuerit *Satanas*, verus ille *Israelis* & *Ecclesiæ* conturbator; nil vetat quin iste *Ecclesiæ* status futurus sit *fœlicissimus*.

At instant *Adversarii*; Potuit è carcere suo *Satanas* res suas satagere, plurima mala conficere per emissarios suos, per ejus Vicarium, *Pseudo-prophetam* & *Bestiam*.

Negamus; quia in carcere occlusus est *Satanas* & obsignatus, adeò ut nullatenus nocere potuerit. Accedit, quòd nil potuerit efficere per *Bestiam* & *Pseudo-prophetam*; quia jam *conjecti* fuere hi duo in stagnum ignis, Cap. 19, 20. Hæc conjectio *Bestiæ* & *Pseudo-propheta* in stagnum ignis, & excidium *Babylonis*, proximè antecedunt *ligationem Satana* & *Beatum Millennium*.

Restat, ut evincamus Vaticinium hoc de *ligatione Satana* per mille annos, ut non seduceret gentes, nondum impletum esse; adeòq; *Fœlicitatem novi Seculi* adhuc futuram & expectandam.

Haud gravatè indulgemus *Adversariis* *strictissimam* hujus vocis πλανῆσαι significationem (ut *seducere* hîc sit *impellere ad Idololatriam*) uti & vocis ἔθνη (ut per eam intelligantur *Ethnici*, *Pagani*; quanquam hoc in Codice * alia passim Significatio observari possit) Sed his datis, dispiciamus

* Scil. per hanc vocem designantur *Pseudo-Christiani*.

an tale aliquid jam ante extiterit, vel annon potius expectandum supersit.

Missis inferioris notæ Opinionibus, duæ sunt celebriores Sententiæ; quarum

I.

Prima astringit mille annos ligationis *Satanæ* inchoari debere ab excidio *Hierosolymitano*; vel à prædicatione Evangelii εἰς πάντα τὰ ἔθνη, apud omnes Gentes, *Marci* 13. quam excepit everfio Templi & cultûs *Judaici*.

Hæc Sententia, ut ut à nonnullis citò credulis facile recipiatur, pluribus laborat incommodis. Quæro enim ab Adversariis, an per hos mille annos *Satanas* cessaverit à seductione Gentium? Ostendant Ethnicismum nullibi invaluisse durante isthoc *Millennio*; nec fuisse Gentes ad Idololatriam & Superstitionem à *Satana*, utpote jam ligato, seductas. Certè contrarium testantur liber *Apocalypticus* & *Commentarii Ecclesiastici*, qui memorant varias istas artes quibus *Satanas* Evangelii cursum sufflaminare & Ethnicismum promoverè strenuè conatus est. Non est prætereundum illud *Eusebii*, μὲντοι ὁ πῶς δολίως, &c. Infiniti præ formidine confestim succubuerunt, abnegantes Christianam fidem, Ethnicismum amplectentes; imò multi libros Sacros Persecutoribus tradiderunt aut comburendos aut disperdendos, unde Traditores appellati sunt. Quin & neutiquam prætermittendum est, quod occurrit *Apocal.* 13. Dedit Draco (vel *Satanas*) Bestiæ potentiam suam, & thronum suum, & potestatem magnam; & admirans universa terra secuta est Bestiam, & adorârunt Draconem qui dedit potestatem Bestiæ. Adorare Draconem est servire Draconi vel *Satanæ*, colere Idola; Verba sunt *H. Grotii* in locum. Ut

Ut apponam quod de *Pseudo-prophetâ*, *Satanæ* alumno, exerte scriptum habemus, viz. quod facit ut Terra & ipsius incolæ adorent Bestiam istam primam, Ver. 12. quod edit signa magna, Ver. 13. quodq; seducit incolas terre per signa quæ datum est ei facere, Ver. 14. Per signa, miracula, nescio quas artes Magicas, propagata est *Idololatria* ab *Apollonio Thyaneo*; sic exponunt Adversarii (abundent suo sensu, quanquam multa adduci possint contra illud interpretamentum) Hæccine sunt indicia *Satanæ* ligati, coniecti in abyssum, occlusi & obsignati? annon potius indicia *Satanæ* liberrimi solutissimiq; ad seducendum? Hæc autem omnia contigerunt intra mille annos ineuntes ab excidio *Hierosolymitano*; imò & à *Constantini* Imperio.

Mantissæ vice unicum hoc adjiciam, unde liquidissimè constare possit quàm nulla sint hæc Adversariorum glossemata: Scil. *Diocletiano* imperante, *Satanæ* regnum illud tenebrosum, crassus *Ethnicismus*, mirè invaluit, ut actum esse putaretur de *Christianismo*. Hinc isti *Diocletiani* de abrogato *Christianismo* *Triumph*i columnis passim inscripti. Inter plures quas memorat *Baronius* inscriptiones, non omittenda est ista quæ *Clunia* in *Hispaniâ* occurrebat; viz. DIOCLETIAN. CÆS. AUG. SUPERSTITIONE CHRISTI UBIQUE DELETA, CULTU DEORUM PROPAGATO. Et alibi, DIOCLETIAN. JOVIUS, AMPLIFICATO PER ORIENTEM ET OCCIDENTEM IMPERIO ROM. ET NOMINE CHRISTIANORUM DELETO. Unde corruiſt iſta nimis quàm ſtricta interpretatio Vocis ἵνα μὴ πλανήσῃ τὰ ἔθνη ἑτι,

ne seducat Gentes amplius, i. e. ne Gentilismum sustineat, & cursum Evangelii inter Gentes impediatur, uti volunt Adversarii (contrarium evincitur ex Scripturâ & Antiquitatibus Ecclesiasticis) & unâ corruit ista Sententia, quæ astruit hujusmodi ligationem Satanae per mille annos inchoari debere ab excidio Hierosolymitano.

2. *Secunda Sententia astruit hanc ligationem Satanae inchoari oportere à Constantini Magni imperio. Fundamentum hujus Sententiæ ponitur in Apocal. 12. 9. Projectus est Draco ille Magnus, serpens antiquus, qui vocatur Diabolus & Satanas, qui seducit universum orbem, τὴν οἰκουμένην ὅλην, (i. Imperium Romanum, τὰ ἔθνη) projectus est in terram; & Angeli ejus cum eo projecti sunt. Quod ad hunc locum spectat, faciliè concedimus hîc respici Constantini tempora: Satanam tunc deturbatum esse à Cælo in terram, non prævaluisse. i. e. devictum fuisse unâ cum suis copiis, Dæmonibus & Gentilium Diis tunc de Cælo suo præcipitatis, & crasso isto Ethnicismo in imum Contemptûs devoluto. Sed omnino negamus duo ista ἰσοδυναμεῖν, viz. à Cælo dejici, Cap. 12. & ligari, conjici in abyssum, ut non seduceret gentes, Cap. 20. Posterior hæc locutio adimit Satanae & liberè vagandi & seducendi gentes licentiam; ista prior non item: Id eventus etiam comprobavit; nam Apocal. 12. 13. postquam vidit Draco se (à Cælo) dejectum in terram, ἐδίωξε τὴν γυναῖκα persecutus est Mulierem, i. e. Ecclesiam. Quin & ejecit Serpens ex ore suo post Mulierem aquam tanquam flumen, ut eam à flumine abripi faceret Ver. 15.*

Nūquid hæc sunt *ligati Satanae* indicia, ut *ne seduceret Mundum*? Esto quòd per Signa, Oracula, artes magicas non tam frequenter mundum seduxerit, ut Adversarii volunt: Annon antiquus iste Serpens, vaferrimus hostis, alias callet artes?

—Sic notus Ulysses?

Nempe non semper eodem incedit tramite antiquus Serpens, veterator iste δωδεκαμήχανος, *duodecim Artium*? cujus μεθοδεῖαι memorantur *Ephes. 6. 11. & Cap. 4. 14. πρὸς τὴν μεθοδεῖαν τῆς πλάνης*, Codex Vetustissimus addit τῆς διαβόλου. Μεθοδεῖα πλάνης est *Ars seducendi*, seu *artificiosa seductio*.

Quodsi minùs apertè seducere cessaverit, ut Adversarii volunt; latenter tamen seduxit, adeòq; haud minùs periculose: An ideò simul & semel *ligatus & non ligatus* est *Satanas*? *ligatus*, ut non seduceret apertè per Oracula & Magicas Præstigias; at non *ligatus* sed liber, ut magis cautè & callidè & latenter seduceret? An *extra Abyssum* est, & *non extra Abyssum*? Num *ligatus* impeditur nè minùs exequatur malum; at non *ligatus*, sed liber, & solutus eodem tempore ad exequendum malum longè majus, juxta illorum Sententiam? Nam ex Adversariis haud pauci, imò plurimi qui potiùs priorem tuentur * Sententiam, ponunt *Anti-Christianismi* ortum * *Viz. Millennium* & incrementum intra hoc *Millennium*, iidem ponunt maximam *Anti-Christianismi* partem in *Idololatriâ*. Quid ergo! *ligatus* est *Satanas*, ut non *seduceret Gentes ad crallam istam Idololatriam*, seu cultum Dæmonum; at non *ligatus*, *Hierosolymitano* excidio *ut mirano*.

ut qui seduxerit Christianos ad novam Idololatriæ speciem ?

Videant isti quàm bellè hæc cohæreant. Hæc-cine est ista *Fœlicitas* quæ fuit oritura ex *Satanæ ligatione* per mille annos ? nam intra hoc *Millennium* ligationis *Satanæ* illi unâ Consensione ponunt *Anti-Christianismi* Ortum & Progressum. Et cùm illi exponere soleant, 2 *Thes.* 2. de *Anti-Christo*; annon dicitur, ejus Adventum esse, κατ' ἐνέργειαν τοῦ Σατανᾶ, ἐν πάσῃ δυνάμει, καὶ ἐν πάσῃ ἀπατητῇ τῆς ἀδικίας; *Cornelius à Lapide* in *Comment.* in *Apocal.* 20. hæc habet contra *Anglo-Calvinistam*. “ Quomodo (inquit) hisce mille annis
 “ ligatus est *Satanas*, cum, ut ipse asserit, regnet
 “ iisdem in *Ecclesiâ Bestia*, id est, *Anti-Christus*.
 “ Quæ major erit libertas *Satanæ*, quod majus reg-
 “ num ejus, quàm tempore *Anti-Christi*, in quo
 “ operabitur & dominabitur *Satanas* totis viribus
 “ in omni virtute & seductione, ut ait *S. Paulus*,
 “ 2 *Thes.* 2. 10. Hæc est ipsissima *Cornelii à Lapide* aliorumq; *Objectio*; viderint *Adversarii* nostri quomodo huic satisfaciant.

Mitto quæ dicenda forent de *Muhammedis* seductionibus, earumq; planè stupendo Successu. Fugio enarrare portentosa nescio quot dogmata à *Pseudo-Christianis* excogitata, & alia id genus; quæ cum emerferint intra hoc *Millennium*, evincunt *Satanam* non jam ligatum & occlusum, sed solutum & potentissimè regnantem. *Ligatus est Satanus, ne seducat*, sic testatur *Apocalyptica Scriptura*: At ex *Adversariorum* sententiâ, cùm ligatus est *Satanas*, tunc maximè seduxerit; neq; enim ab *Apostasiâ* & primo lapsu unquam magis seduxerit.

Hæc-

Haftenus de primâ strictiffimâq; hujus vocis
 πλανᾶν significatione.

Si respiciamus alteram, eamq; haud minùs
 propriam, istius Vocis significationem, ut πλανᾶν
 fit seducere Gentes excitando eas ad sævi-
 tiam, ad bellum contra Sanctos, ad cædem Pio-
 rum; nullo negotio probari possit hoc in sensu
 nondum ligatum fuisse Satanam per mille annos,
 adeoq; expectari debere *Fæliciores Ecclesiæ Sta-
 tum.*

1. Hoc sensu non fuisse ligatum Satanam ab
excidio Hierosolymitano, testantur 9 ex istis 10
Persecutionibus; quarum *Decima* sub *Diocletiano*
 dictum est *Turbo Persecutionis*: Longè omnium
 maxima Persecutio hæc *decima*, fluctus certè
 decumanus,

Vastiùs insurgens decimæ ruit impetus undæ;

acerbissima Persecutio, quæ per 10 annos conti-
 nuos plebem Dei depopulata est. *Hâc tempest-
 ate omnis ferè sacro Martyrum cruore Orbis infec-
 tus est, nec ullis unquam bellis Mundus sanguine
 magis exhaustus est*; Verba sunt *Sulpitii Severi*.
 Scilicet initio statim istius Decennii, uno mense
 septendecim millia *Christianorum* occisa feruntur.
 In unâ *Ægypto* mactata sunt centena & quadra-
 ginta quatuor hominum millia, septingenta au-
 tem in exilium acta: Unde *Æra Diocletiana*, quæ
 ἐποχὴ μαρτύρων, *Æra Martyrum mundorum*, &
Æra Coptica dicitur.

2. Neq;

2. Neq; hoc sensu ligatum Satanam per mille annos ineuntes à *Constantini Inauguratione*, & exeuntes circa annum 1310, possit per multa demonstrari.

1. Ex tremendâ illâ denuntiatione Calamitatum *Apocal. 12. Ver. 12. Væ incolentibus terram & mare, (i. e. Orbem terrarum) nam descendit Diabolus ad vos, habens iram magnam.* Hæc autem dicuntur (quod maximè observatum velim) de Diabolo projecto in terram, dejecto à Cælo; descendit ad vos habens iram magnam; ideóq; novum aliquod Malum machinaturus est. Et *Ver. 17. Iratus est Draco adversus Mulierem, & abiit bellum facturum cum reliquis ex semine ejus (quos scilicet in Eremo paritura fuit) qui custodiunt mandata Dei, & habent testimonium Jesu Christi.* Quid apertius dici potuit contra Sententiam Adversariorum? Tantum abest ut Diabolus per mille Annos à *Constantini Inauguratione* fuerit ligatus & occlusus; sive ut dejecti à Cælo in terram, *Apocal. 12.* sit idem quod ligari & conjici in abyssum, *Cap. 20.* Certè *Satanas* ligatus & coniectus in abyssum nequit seducere: At *Satanas* à Cælo dejectus, projectus in terram, libere grassatur, seducit per signa, *Cap. 13.* persequitur Ecclesiam, *Cap. 12.* proindeq; dicitur, *Væ incolentibus terram & mare, quia descendit Diabolus ira plenus.* Est quod Ecclesia metuat à *Satana* dejecto in terram; non item à *Satana* coniecto in abyssum. Semper iræ & excandescentiæ plenus est *Satanas*, sive projectus in terram, sive coniectus in abyssum; nunquam non est *Draco rufus* *δράκων ῥυφός*, nunquam non est *Satanas*

tanas ad flagitia promptus: Sed coniectus in Abyssum nequit mordere; constrictus tenetur,
ἵνα μὴ πλανήσῃ τὰ ἔθνη.

Quàm liber & solutus fuerit *Satanas* (etsi projectus in terram) ut neutiquam ligatus dicatur à *Constantini* imperio, testantur *Vastationes* & *Ianienæ* horrendæ, de quibus in *Martyrologiis*. Nec leviter prætereundæ *Persecutiones Christianorum* sub *Juliano* (Non enim uno modo sævierunt ad omnem Cruditatem ingeniosi) quas, ut & *Arianicas* *Persecutiones*, fusiùs describit *Theodoretus* Lib. 3. Cap. 3. Testantur etiam istæ *Persecutiones* immissæ à *Sapore Persarum* Rege, qui *Christianos* pelli iussit aut trucidari. Cum verò plures essent quàm qui tolli omnes possent, *Episcopos* tantùm & *Doctores* in *Persia* occidi iussit. De hisce etiam *Theodoretus* est consulendus. Testantur & istæ *Persecutiones* institutæ à *Gothis*, *Vandalis*, *Hunnis*, *Saracenis*; quas si particulariùs referrem, in tædium exiret hæc *Exercitatio*.

2. Ut mittam alias plures, easq; gravissimas *Difficultates* quibus involuta est hæc *Adversariorum Sententia*, quibus impossibile est ut satisfaciant ;

(1.) Ostendant *Adversarii* post annum * 1069. * Ut prioris Sententia Patroni. vel † 1310. *Satanam* solutum ad ingenium & *ris Sententia* *Patroni*. *pristinās artes* rediisse, scil. seduxisse mundum ad *Idololatriam* (eā enim notione intelligunt † Utpote posterioris *Sententia* *Patroni*. vocem *πλανᾶν*, eoq; sensu contendunt *Satanam* priusquam ligaretur, mundum seduxisse) At altum silentium est de huiusmodi seductionibus, si consulantur *Monumenta Ecclesiastica*.

N

(2.) Ex-

(2.) Explicent Adversarii, Quis sit iste *Gogus*, & *Magogus*, quem excitavit Satanæ contra dilectam Civitatem; & quænam sit ista Civitas dilecta? De *Constantinopoli* exponunt Adversarii recentiores, quam *Mahummedes II.* domus *Ottomanica* Princeps, cepit, uti isti volunt: Sed contrarium potius in Textu innuitur, *Apocal.* 20. 9. *Circumibat* quidem Civitatem; at quod ceperit Civitatem, quodve prevaluerit, non dicitur; contrarium (uti dixi) innuitur, viz. *Ignis è Cælo descendit, & devoravit istos.* Refert quidam *Platina* visum à *Turcis Constantinopolin* obsidentibus ingens lumen à Cælo in Urbem descendere, alterâq; nocte in Cælum redire. Innucebatur illuminatam olim divinitus Urbem jam tenebris relinqui. Certè si quis candidè & attentius legat hunc *Ver. 9. Cap. 20. Gog & Magog ἐκύκλωσαν, &c. Circumibant Civitatem dilectam, καὶ κατέβη πῦρ, &c. sed descendit ignis è Cælo, qui devoravit istos*; videbitur vero propius subinnui hîc subitam cladem hostium, qualis illa *Assyrii* exercitus; cujus copię Civitati quidem appropinquârunt, at non ceperunt, non expugnarunt eam. Dicitur exerte in Sacro textu, — *Sed ignis è Cælo descendens devoravit eos.* Perduntur *Gogus & Magogus* (domum *Ottomanicam* intelligunt Adversarii) nec *Civitatem dilectam* expugnârunt: At Urbem ceperunt *Turca*, qui etiamnum florent, & rerum, nunc temporis potiuntur. Scilicet ducentis & quinq; abhinc annis capta est *Constantinopolis*, tunc temporis imperante *Constantino*, qui matre *Helenâ* genitus est; uti & *Primus Constantinus*, Urbis & Imperii Conditor. Fatale nomen *Constantini*. Imperium

Orien-

Orientis sub Constantino cæpit, & sub Constantino defiit; quemadmodum Imperium Occidentis in Augusto cæpit, & expiravit in Augustulo.

Nolo ulterius urgere Adversarios; quamquam multa adduci possent contra istos *Castra Sanctorum & Civitatem dilectam* de *Constantinopoli* exponentes; nec dubitamus quin eadem Civitas dicatur in hoc capite *Civitas dilecta*, & capite sequenti *Civitas Sancta*, i. e. *Nova Jerusalem*; quam quidem circumvallavit ista colluvies hominum: At (utî diximus) hujus Pacem & Fœlicitatem turbari nolit ὁ παντοκράτωρ, sed in ipso conatu θεομαχίας descendet ignis è Cœlo, & devorabit istam profligatissimorum hominum colluviem. Quodsi vera esset Sententia Adversariorum de *Constantinopoli* hanc Civitatem exponentium, videant (utî supra monuimus) eadem etiam illos premi difficultate quâ nos, & Probationes omnes *Apocalyplicas* gravare conantur, & pectus premere.

3. Si ligatio Satanae per mille annos, inchoanda sit ab *Excidio Hierosolymitano*, tum Satanas solutus fuit circiter annum Millesimum Sexagesimum nonum: Quæritur ergo, cum plusquam dimidium Millennii elapsum sit ex quo Satanas solutus est, quomodo dici potest *exiguum tempus*; nam dicitur *Apocal. 20. 3.* postquam finientur mille anni, Satanam solutum iri μέχρι χρόνου, ad *exiguum tempus*, ut seducat Gentes: Quæro, quomodo plusquam dimidium Millennii, Sexcenti ferè anni dicantur *exiguum tempus* respectu mille annorum; non æstimatione Dei, sed hominum?

Si ligatio Satanae per mille annos inchoanda sit ab *Inauguratione Constantini*; tum elapsi sunt anni 356 (vel ut alii volunt 340) nec facile tot anni dicantur *exiguum tempus*: Sed brevius aliquod temporis spatium subinui videatur, si quis attentius expendat verba.

Arg. 3.

III. Vaticinium de Augusto Regno Christi & Sanctorum per mille annos *Apocal. 20. 4.* designat *Statum Ecclesiæ Fœlicissimum*: Atq; hoc adhuc implendum superest; adeoque adhuc expectanda est *Novi Mundi Fœlicitas*.

Totum hoc etiam constabit ex facili & minime contorta hujus *Sectionis* explicatione.

Ver. 4. *Καὶ εἶδον θρόνους, &c.] Et vidi thronos, & sederunt super eos, & judicium datum est eis* (*κρίμα*, i. e. potestas judicandi) planè ut *Danielis 7. 9.* *Videbam donec Throni positi sunt, & Judicium sedit, (i. domus Judicii, vel Judices) & Judicium datum est Sanctis Altissimi.*

Καὶ τὰς ψυχὰς] repetendum ἀπὸ τοῦ κοινῆ illud εἶδον, Et vidi animas.

Τῶν πεπλεκισμένων] decollatorum, vel securi percussorum. In *Cap. 6. 9.* occurrit, *τὰς ψυχὰς τῶν ἱσθαγμένων*, sed hîc species frequentior ponitur pro genere.

*Et vidi animas decollatorum (occisorum) propter testimonium Jesu, & propter verbum Dei, & qui non adoraverunt Bestiam neq; imaginem ejus; neq; acceperunt Characterem ejus in frontibus suis aut in manibus suis] Periphrasin hîc habemus Cœtus Virginei nomen Agni & Patris ejus (non Characterem Bestiæ) in frontibus gerentis; de quo Cœtu vide *Cap. 14. Cap. 15. & Cap. 7.**

Ψυχὰς

Ψυχὰς in hac Sectione (quicquid obganniant *Adversarii*) denotare possunt vel *Personas* ; quâ Notione nihil frequentius in Sacris literis ; nec prætereundum quòd *Ψυχὰς* hisce opponuntur *οἱ δὲ λοιποὶ τῶν νεκρῶν* reliqui mortui, Ver. 5. ubi *Persona* designantur : Vel denotare possunt *Cadavera* ; quâ mente usurpatur hæc vox haud semel in *Scripturâ* ; imò in hoc libro, *Apocal. 6. 9. Vidi τὰς Ψυχὰς* animas occisorum propter verbum Dei jacentes sub altari, i. e. ad pedem Altaris jacentes velut tot hostias recens jugulatas : Est enim Martyrium quoddam genus Sacrificii.

Sive per *Ψυχὰς* intelligantur *Personæ*, toti homines ; sive intelligantur *Cadavera* ; interpretatio erit minimè contorta : At dura est illa *Adversariorum*, qui contendunt ad solas *Animas* Martyrum (scilicet in Cœlo) non ad personas extendi debere hanc regnandi dignitatem. Verùm hæc *Strophæ* facilimè refelli potest ; quia *Ψυχὰς* quæ regnant cum Christo, sunt *Ψυχὰς* quæ reviviscunt & resurgunt (unde dicitur *Resurrectio prima*, Ver. 5.) id firmatur ex *Antithesi* ; ad eòq ; per *Ψυχὰς* intelligi debent vel *toti homines*, vel *cadavera* : Nam sola *Anima* cùm sit immortalis, non moritur, non cadit ; proindèq ; nec resurgit, seu reviviscit : At *Ψυχὰς* quarum hîc mentio est, dicuntur resurgere, reviviscere ; Sic enim exponi debet illud quod sequitur in hoc Versu 4.

Καὶ ἔζησαν] Et vixerunt, i. e. revixerunt ; *ἀνέζησαν*, uti legimus in Ver. 5. reliqui verò mortuorum *ἐκ ἀνέζησαν* non revixerunt, donec consummarentur mille anni.

Sed neq ; hoc in loco tantùm *ἐζησαν* idem designat quod *ἀνέζησαν* (id quod necessariò evincit

Antithesis) sed in aliis duobus (ter enim occurrit hæc vox in *Apocalypsi*) eandem fortitur significationem; Cap. 2. 8. de Christo, *Hæc dicit primus ille & ultimus ille qui fuit mortuus καὶ ἔζησεν & revixit*, uti *Piscator* (i. e. ἀνέζησεν) Cap. 13. 14. dicit *Pseudo-propheta incolis terræ, ut faciant imaginem Bestiæ quæ gladio necata fuit, καὶ ἔζησεν & revixit*; sic *Beza*. Accedit, quod hæc vita vel reviviscentia dicitur *Resurrectio Prima*. Sequitur,

Καὶ ἐβασίλευσαν μετὰ Χριστοῦ τὰ χίλια ἔτη] *Et regnârunt cum Christo mille annis*. Hæc locutio [χίλια ἔτη] sexies occurrit in hoc Capite, & in singulis istis locis mille anni definite, non indefinite, videntur accipendi; ut planè violenta videatur ista nonnullorum Glossa, qui Regnum mille annorum adaptant Sanctorum animabus æternùm regnaturis cum Christo in Cælo; eoque magis violenta videatur, si expendamus Versum nonum. Nimirùm Sancti ibi regnabunt, ubi demum poterunt, post solutionem Satanæ, à Gogo & Magogo circumvallari; uti habetur in isthoc Versu καὶ ἐκύκλωσαν, &c. *Et circumvallârunt Civitatem dilectam, castra Sanctorum*, scilicet regnantium & placidissimâ pace fruentium; quam nihil detrimenti passuri sint Sancti à novis hisce hostibus, utpote quos in ipso conatu θεομαχίας ignis de Cælo sit devoraturus. Accedit, quod in Cap. 5. 10. locus vel sedes Regni exerte designetur, βασιλεύσομεν ἐπὶ τῆς γῆς. Et Cap. 11. 15. — *Mundi regna facta sunt Domini nostri & Christi ejus*.

ἐβασίλευσαν μετὰ Χριστοῦ, &c.] *regnauerunt cum Christo 1000 annis*. Designatur hic Regnum Christi singulare, augustum, œcumenicum, quale non

nondum extitit; *Regnum* quod proximè succedit *Bestiæ* ac *Babyloni* devictis. Siquidem *Regnum* quo *Christus* in Sanctis suis regnat spiritually & mysticè, toto *Bestiæ* & *Babylonis* tempore extitit: At *Regnum* quo Sancti regnant cum *Christo* (quo scil. *Christus* & Sancti regnant) nequaquam obtinuit *Bestiâ* & *Satana* rerum potentibus.

Ver. 5. 'Οἱ δὲ λοιποὶ τῶν νεκρῶν ἔκ ἀνέζησαν] *Reliqui verò mortuorum non revixerunt, donec consummati essent 1000 anni.* His enim consummatis, haud multò post veniet *Christus* ad iudicium *Universale*; resuscitabuntur *reliqui mortuorum* ad Dei tribunal sistendi: *Reliqui*; qui scilicet non revixerunt *Resurrectione primâ*, nec regnârunt cum *Christo* 1000 annis.

'Αυτὴ ἡ ἀνάστασις ἡ πρώτη] *Hæc est Resurrectio prima*: *Hæc est Reviviscentia* seu *Resurrectio* illa *Prima*, quâ Sancti resurgent initio mille annorum; ut illa altera *Resurrectio* dici possit *Secunda*, quæ est *Resurrectio Universalis*.

Ver. 6. Μακάριος καὶ ἅγιος, &c.] *Beatus & Sanctus* qui partem habet in *Resurrectione Primâ*; i. e. qui erit in eorum numero qui resurgent *Resurrectione primâ*.

Ἐπὶ τέτων ὁ θάνατος ὁ δεύτερος, &c.] *in hos Secunda mors non habet potestatem.* Δεύτερος θάνατος, hæc locutio, ut & istæ formulæ 'Οικυμένη μέλλουσα, γέννα, παράδεισος, אַלְהַי אֵלֶיךָ אֲדָרָא, non à B. Apostolis S. Joanne, &c. primùm usurpatæ sunt, sed à Magistrorum *Judaicorum* usu desumptæ. Dicitur autem *Secunda Mors* (ut sentit *Clarissimus Medus*) quoniam hæc morte impii qui à mortuis resurrecturi sint, quasi secundò sunt morituri.

Atq; hæc hæctenus de hujus *Sectionis* Explicatione; ex quâ non obscure colligi possit, Singularem Sanctorum *Fœlicitatem* in terris hîc designari, eamq; nondum extitisse; nondum adimpletum esse hoc *Vaticinium*.

At disquiratur, annon jam præterierit *Fœlicissimus* hic Status; vel an adhuc futurus sit, & expectandus. Dicimus nos totum hoc implendum superesse; quod etiam colligi possit ex *Sectionis* hujusce interpretatione. Sed & ulterius probabimus. Qui in contrariam partem aliquid afferunt, non idem sentiunt, nec bene norunt ubi figant *Epocham* hujus *Millennii*. Alii arcessunt *Epocham* à *Nativitate Christi*, ab ejus *Resurrectione* alii; alii à *Wiclefo*, à *Luthero* alii. Quot Interpretes, tot Sententiæ: Nempe id illis usu venire solet, quibus grave est in simplicitate Scripturæ acquiescere. Mirifice *Brightmannus* duplex fingit Millennium regni Christi; prius inchoari vult ab anno 300, alterum ab anno 1300: Sed hæc Sententia ferè ab omnibus repudiatur. Cur non etiam duplex Millennium *ligationis Satanae* finxit? nam eosdem mille annos esse & *ligationis Satanae* & regni Christi liquet ex Ver. 7. *quando expleti fuerint mille anni* (scilicet in quibus regnabunt cum Christo, ut in Ver. 6.) *solvetur Satanas è carcere suo*.

His missis, Duæ istæ Sententiæ suprâ memoratæ potissimum invaluerunt; quarum Prior contendit mille annos (ut *ligationis Satanae*, sic &) augusti Regni Christi & Sanctorum ordiendos esse ab *excidio Hierosolymitano*; Altera à *Constantini imperio*.

Quamquam nihil necessum habeo nova Argumenta adducere ; siquidem Argumenta quæ probant *Satanam* nondum *ligatum* esse, eadem evincunt *Sanctos* nondum *regnasse* ; non gravabor tamen Argumentis prioribus, suppondii vice, etiam alia adjicere.

1. Nec ab *Excidio Hierosolymitano*, ita ut Prob. 1. Millennium exiret anno 1069 ; nec à *Constantini Imperio*, ita ut terminandum sit Millennium, seu *Regnum Sanctorum*, in anno 1300 ; constat ex eo quod tum infra hoc, tum infra illud Millennium, poni debet *Regnum* seu *Triumphus Bestiæ*. Id liquidissimè probatur ex *Apocal. 13. 7.* Datum est ei (i. e. *Bestiæ*) bellum facere cum Sanctis, & eos vincere ; & data est ei potestas in omnem tribum & linguam & gentem, & adorabunt eam omnes incola terre. Expendite annon *Bestiæ* regnum hîc repræsentetur, neutiquam verò *regnum Sanctorum*. *Bestia* bellum facit cum Sanctis, vincitq; eos ; adeóq; *Sancti* non regnant, sed *Bestia* ; scil. *Bestia Decacornis*, uti describitur *Ver. 1.* Atq; totum hoc obtigit durante adhuc isto Millennio, cujus Epocham Adversarii figunt, (vel in *Excidio Hierosolymitano*, vel in *Constantini Inauguratione*. Totum hoc, inquam, obtigit post *Constantini* tempora, viz. circa annum 456, adeóq; intra illud Millennium quod tuentur Adversarii : *Constantino* enim regnante *Bestia* non erat *Decacornis*, i. e. Imperium Romanum nondum divisum & dilaceratum fuerat in decem regna ; quod rerum Ecclesiasticarum vel medicriter peritis manifestum est.

Prob. 2.

2. Constat ex Characterē vel Descriptione personarum cum Christo regnantium, Cap. 20.

Vidi animas eorum qui decollati sunt propter testimonium Jesu, & propter verbum Dei, & qui non adoraverunt Bestiam, nec Imaginem ejus; & vixerunt & regnaverunt cum Christo mille annis.

Unde sic arguo. Ex iis qui cum Christo regnaturi sunt mille annis, quidam qui fuerunt morte multati, sub initio mille annorum reviviscent!

At cum nondum præterierit hæc *Resurrectio* seu *Reviviscentia* Prima, sed adhuc expectanda sit; sequitur etiam adhuc futurum & expectandum esse illud *Regnum Sanctorum*.

Quid est quod obtendunt Adversarii in re tam manifestâ? Utiq; affirmant *Resurrectionem primam* hîc non propriè intelligi debere, sed mysticè & secundum sensum spiritualem; scil. à morte peccati: Sic illi, qui alibi videri velint maximè fugitantes *Allegoriarum* & mysticorum sensuum.

At *Resurrectionem* propriè dictam hoc in loco intelligendam esse impensè suadet *Antithesis*, & vis particulae *Adversativæ*, viz. *Ex mortuis quidam* (scil. decollati, seu percussi securi) *vixerunt & regnârunt cum Christo*, i. e. revixerunt:

οἱ δὲ λοιποὶ τῶν νεκρῶν reliqui verò ex mortuis non revixerunt (scil. sub initium mille annorum, ut neq; intra Millennium) donec consummarentur mille anni. Ex mortuis, morte scilicet propriè dictâ, corporali (nam nonnulli decollati sunt)

quidam revixerunt. Quænam obsecro hîc *Resurrectio* vel *Reviviscentia*

τῶν πεπελεκισμένων securi percussorum seu decollatorum, ut & eorum qui

(dum vixerint) ἔπροσεκυῶσαν τὸ θεῖον non a-

adoraverunt

doraverunt Bestiam, intelligenda est, quàm propria? Atq; *Hæc est Resurrectio prima*, propriè dicta (qualis & illorum mors fuit propriè dicta) non Metaphorica. *Οἱ δὲ λοιποὶ τῶν νεκρῶν* reliqui verò ex mortuis non reviviscunt, seu resurgent, donec consummentur mille anni, & adveniat dies Judicii Universalis. Omnino Reviviscentia realis, propria (non Metaphorica) hîc intelligenda est. Et cum neutiquam ambigatur de sensu hujus posterioris membri (scil. *Reviviscentia* seu *Resurrectio* propriè dicta intelligi debet) non est quod dubitetur de sensu prioris; quâ scil. resurrecturi sunt ex mortuis quidam sub initium mille annorum. Quo sensu & modo reliqui ex mortuis reviviscunt decurso Millennio, eodem sensu & modo reviviscunt sub initium Millennii quotquot decollati fuere propter testimonium Jesu. Ut eodem sensu *Mortui* dicuntur utrobiq; sic & *Reviviscentia* eodem sensu est accipienda, scilicet *Propria*, *Physica* & *Realis*. Utraq; *Reviviscentia* seu *Resurrectio* ejusmodi est. Quicquid contra tentatum sit ab Adversariis, ἐξήσαν & ἀνέξησαν planè ἰσοδυναμοῦσι. Quare hoc in loco duræ sunt istæ interpretationes *Tropologica*, *Mystica*, de *Resurrectione Spirituali*, ex peccato, persecutionibus, &c.

An utrobiq; intelligenda est *Resurrectio Metaphorica*? Videamus quàm bella sit ista Adversariorum interpretatio; viz. “ Ex mortuis
“ quidam victuri sunt & regnaturi cum Christo per
“ mille annos: Hæc est *Resurrectio Prima*, i. e.
“ regeneratio; resurrectio à morte primâ, * i. e. * Cujus
“ morte peccati. Reliqui verò è mortuis non tamen
“ revixerunt, i. e. non resipuerunt; per resi- nulla est
“ piscentiam & fidem non revixerunt à morte mentio in
“ pec- Textu.

“ peccati, sed manserunt in Paganismo. Sic nonnulli (iiq; haud contemnendi Authores) explicant hunc textum *Apocalypticum*.

Verum hæc explicatio infinitis laborat incommodis. Annon enim ex fidelibus Christi servis (qui victuri & regnaturi sunt cum Christo 1000 annis) nonnulli decollati fuerunt ? An post obitum regenerabuntur, & resurgent à morte peccati ? Certè hæc Spirituali resurrectione revixerunt dum in vivis fuerunt, priusquam decollerentur ; ante occisionem, hac vitâ spirituali vivere cæperunt ; priusquam morte multarentur, ista reviviscentia seu resurrectio à morte peccati facta fuit : At *Resurrectio* seu *Reviviscentia* hoc in loco ut quid futurum describitur ; Proindèq; nec *Mors* mystica seu Spirituales utroq; in loco intelligenda est, nec spiritualis seu mystica *resurrectio*.

Sed an utrobique intelligenda est *Resurrectio* quædam *Metaphorica* (alio sensu, viz.) ab ærumnis & persecutionibus ? Verum quid obsecro sentiendum sit de istis Verbis, *Vidi animas vel cadavera, τῶν πεπελεκισμένων* ? Omni procul dubio *Reviviscentia* horum (i. *decollatorum*) nil aliud innuit quam resurrectionem à morte & Sepulchro. Quàm dilutum & contortum est illud exponere de illorum successoribus, seu Christianis illorum Pietatis & Fidei vestigiis insistentibus ; quum exerte dicatur de ipsissimis *decollatis*, quòd *victuri* sint cum Christo ?

An intelligenda est *Vita Beata & Fœlicitas Cœlestis* ? ut Sensus sit ; Quidam vixerunt vitâ Beatâ, Cœlesti fruente Fœlicitate, & triumphantes cum Christo mille annis. Sic nonnulli. At tam futile est hoc glossema, ut refutationem non mereatur.

Con-

Concludimus ergò nondum Sanctos regnasse cum Christo, nondum incepisse istos mille annos ; cum nondum facta sit, nondum præterierit *Resurrectio* seu *Reviviscentia* illa prima. Ut Vita est quoddam stare, & Mors è contra est Casus ; sic à morte reviviscere est quoddam iterum surgere. Dicitur autem *Resurrectio Prima* ; non quasi nulla alia quorundam mortuorum resurrectio præcesserit in *Scripturâ* (nam aliquorum resurrectiones memorantur) sed respectu *Secundæ & Universalis* futuræ in die *Ultimo*, uti patet ex Contextu.

Ut absolvam hoc Argumentum, duo notata velim.

1. Hæc *Resurrectio Prima* non magis pugnat cum Articulo de *Resurrectione* futurâ in *Die Ultimo*, quàm illorum Sanctorum *Resurrectio* qui, sub mortem Christi in Cruce, de monumentis prodierunt, *Matth.* 27. 52. Neq; verò pauci fuerunt ; dicitur enim, πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, i. e. multa corpora Sanctorum qui dormierant, surrexerunt ; ut scil. magna copia Sanctorum simul resurgentium, Christi *Resurrectionem* decoraret.

2. Frustrâ sunt Adversarii qui objicere solent, quòd plurimum decederet Sanctorum Fœlicitati, si ad hanc vitam resurgerent, cùm in Cœlis regnent illorum animæ, &c. Deinde, subjicerentur necessitati edendi & bibendi ; imò & necessitati peccandi. Sic Adversarii, qui multa dicunt, & quærunt, potius quàm probant. Dicimus enim (ut alia mittam) siquid roboris in-

inesset huic Argumento, quid sentiendum est de magnâ copiâ Sanctorum cum Christo resurgenti-um? quid de illis statuent Adversarii? an subjecti fuerunt hujusce statûs necessitatibus? an biberunt & ederunt ex necessitate? an subjecti sunt necessitati peccandi? an aliquid decessit illorum fœlicitati? num malè cum illis egit Deus? Equidem quæ difficultates militant contra *Resurrectionem primam* Sanctorum sub initium mille annorum, ut & contra illorum Statum; eadem faciunt contra resurrectionem & statum istorum Sanctorum sub mortem Christi in cruce. Prætereà, an ideo nulla potest esse *Resurrectio* sub initium Millennii (an nulla fuit *Sanctorum Resurrectio* sub Passionem Christi) quia *Statum Sanctorum* post Resurrectionem istam perfectè, & quoad singulas circumstantias & particulares rationes, haud cognoscimus?

Deniq; notatum velim hanc *Objectionem* ortam esse à crallo, confuso (quidni dicam & puerili) conceptu quem nonnulli ex Adversariis formant de *Cælo & Fœlicitate*. Angeli cum terras petunt, non decedit aliquid eorum Fœlicitati. Etsi Beatæ animæ sunt in aliquo *Ubi*, Sanctorum tamen *Fœlicitas* minimè dependet à loco vel sede; sed sita est in interiori Animæ dispositione. Ὁμοιοπαθία & ὁμοίωσις τῶς Θεῶ, Resignatio propriæ voluntatis intrinsecè constituit Statum beatum. Si grave esset *Angelo* alicui terram petere, hîc commorari; non perstaret iste *Angelus* in *Resignatione*, non staret completus & perfectus in omni *Voluntate Dei*; adeóq; nec in *Fœlicitate*: Sed & *Angeli* (ut & *Sancti* post obitum) ubicunq; locorum sint, sive in loco superiori (in Cœlis) sive in loco inferiori (in ter-

terrâ) circumferunt secum *Beatitudinem* suam ;
Ut *Dæmones* suam *pœnam*. Accedit, quòd Sanc-
ti, quotquot resurgent sub initium mille anno-
rum, non censendi sint minùs Beati : Quippe
quòd tunc non solùm *animâ* Beati ; sed & *corpo-*
re, conformi glorioso Christi Corpori : Dein,
quanquam in terris regnent, Deo semper intime
unientur. Vide *Propos. 4.* insequent.

3. Regnum illud augustum Christi & Sancto- Prob. 3.
rum, nec ab Excidio *Hierosolymitano*, nec à *Con-*
stantini imperio inchoandum esse, probatur ;
Quia Regnum illud immediatè succedit excidio
Babylonis, Conjectioni *Bestiæ* & *Pseudo-prophætæ*
in locum ignis (uti & contemporat nuptiis *Ag-*
ni) At Excidium *Babylonis*, conjectionio *Bestiæ* &
Pseudo-prophætæ in locum ignis non antecesserunt
seu excidium *Hierosolymitanum* seu *Constantini*
imperium : Imò utrumq; *Vaticinium* adhuc im-
plendum superest ; ut & quod dicitur de *Nup-*
tiis Agni.

Totum hoc (quod certè Causæ nostræ maxi-
mè favet) luculentissimè probari possit (ut ex
Apocal. non uno loco) ex *Dan. 7.* Scil. ut plu-
ra Mysteria revelata fuere sub *Novo Testamento*
Joanni, qui fuit *Discipulus dilectus* (Vid. *Jo. 19.*
& *Cap. 20. & 21.*) sic olim sub *Veteri Testa-*
mento Danieli, qui fuit *אִישׁ חֲמִידוֹת* *Dan. 10. &*
חֲמִידוֹת *Cap. 9.* *Vir desideriorum,*
*desiderabilis **, *amabilis.*

Ut ad institutum revertar. Reg-
num *Filii hominis* (i. e. Christi,
dedit enim ei *Antiquus dierum po-*
testatem & *gloriam*, atq; *regnum* ;
& *omnes populi, nationes* & *linguæ servient ei,*

* Insigniri voluit
hoc nomine etiam præ-
stigiōsus iste Impostor, &
dici voluit, *Muhammed,*
i. e. *Vir desiderabilis.*

Dan.

Dan. 7. 14.) Sive Regnum *Sanctorum* (eodem enim recidunt, utiq; Sancti regnant cum Christo, nam *Regnum dominatusq; & amplitudo regnorum sub toto Cælo dabitur Sanctis Altissimi, & omnia dominia ei servient & auscultabunt, Ver. 27.*) Hoc inquam Regnum Christi & Sanctorum opponitur Regno *Quartæ Bestiæ*, eiq; proximè succedit. Ex hoc Capite facilis est Probatio.

De Regno Quarto, Bestiâ Danielicâ Quartâ, sive hujusce Bestiæ Cornu prodigioso dicitur *Ver. 21. quod bellum geret cum Sanctis, & prævalebit iis. Et Ver. 25. quod Sanctos Altissimi conteret, & κατασφύσει LXX. veterascere faciet, consumet uti vestes vetustate consumuntur; κατασφύσει, sic Justinus Martyr. Geminissima sunt illa quæ habentur Apocal. 13. Quæ enim hîc dicuntur de Bestiâ Danielicâ, eadem de Bestiâ Joannæ referuntur, Apocal. 13:*

Sequitur in eodem Versu, *Et tradentur Sancti in manus ejus. Proindèq; dum Bestia prævalet Sanctis; dum Sancti Altissimi conteruntur, traduntur in manus Bestiæ; dum Bestia rerum potitur, neutiquam dicendi sunt Sancti regnare.*

At tandem abolendum est regnum *Bestiæ*, atq; ab ejus abolitione inchoari debet Regnum Christi & Sanctorum. Regnabit autem Bestia, usq; dum veniret *Antiquus dierum, & Judicium daretur Sanctis Altissimi, tempusq; veniret quo regnum possiderent Sancti, Ver. 22. vel ut habetur in Ver. 26, 27. donec Dominatus ejus auferetur, & donec Regnum, Dominatusq; & Amplitudo Regnorum sub toto Cælo, dabitur populo Sanctorum Altissimi.*

Unde liquidissimè constat *Bestiam & Sanctos non simul regnum possidere, Regnum Bestiæ & Christi*

Christi non esse *σύγχρονα* : Sed Regnum *Christi* & *Sanctorum* succedere Regno *Bestiæ*, seu Regno *Quarto*; ut Regnum quartum *Græco*, *Græcum Medo-Persico*, *Medo-Persicum Babylonico*. Neq; enim *σύγχρονα* fuerunt hæc quatuor ; sed Regnum unum alteri successit : Similiter *Christi* & *Sanctorum* Regnum succedit *Bestiæ* regno jam extincto.

Quare frustrâ sunt *H. Broughtonus* ejusq; æseclæ, qui nihil habent quod obtendant contra hanc luculentissimam Probationem, quàm quod olim *Porphyrius* quocum sentiunt & statuunt ; scil. Regnum quartum esse *Alexandri* successorum, *Seleucidarum*, regnum *Syro-Græcum*. Sed quàm sublesta & ficulnea sunt illorum Argumenta, quàm duræ Interpretationes ; è contra quàm lucida & perspicua sit illa assertio, quæ per Regnum Quartum intelligi vult Regnum Romanum, copiose & enucleatè probat *Cl. Medus* in *Opusculis Latinis*.

Mitto quæ habentur in *Cap. 2. Danielis* huc spectantia de gemino Regni *Messiae* Statu, designato per lapidem excisum è monte, & per lapidem evadentem in Montem magnum. Intervallum inter geminum hunc Statum est *Apocalypticarum Visionum* Subjectum.

Certè quæ in *Dan. Cap. 2. & Cap. 7.* habentur, tam luculentè astruunt Sententiam Nostram, ut non dubitavit *Corn. à Lapide* (*Romanensis & Jesuita*) ingenuè fateri, “ Regnum *Christi* & *Sanctorum* non tantum Spirituale fore, “ quale fuit in terrâ, cum ipsi persecutionibus, “ Martyriis & cruci essent obnoxii ; sed etiam “ Corporale ac gloriosum : Atq; Christum & Sanctos hoc Regnum in terrâ inchoaturos mox “ post

“ post necem *Anti-Christi* ; tunc enim *Anti-Christi* regno everso, *Ecclesia* (inquit) ubiq;
 “ *terrarum regnabit*, & fiet tam ex *Judeis* quàm
 “ ex *Gentibus* unum *Ovile*, & unus *Pastor*. In
 * *Viz. Quæ* quâ interpretatione videre est quædam * *priscæ*
invaluit *Sententiæ Vestigia*.

in Justini
Martyris
diebus.

Prob. 4.

4. Non inchoandum fuisse hoc Regnum mille annorum, seu ab excidio *Hierosolymitano*, seu ab inauguratione *Constantini*, probatur, Quia non est futurum ante Christi illustrem adventum & *ἐπιφάνειαν*, apparitionem ; cum hac enim conjunctum est 2 *Tim.* 4. 1. Obtestor te coram Domino nostro *Jesu Christo*, qui judicaturus est vivos & mortuos in Apparitione suâ & Regno suo.

Prob. 5.

5. Ultimò probari possit ex Vaticinio de duobus *Testibus pullatis*, & in sacco prophetantibus 1260 diebus, scil. Prophetis, i. e. Annis *Apocal.* 11. Atq; hoc contingit illud Millennium *Ligationis Satanae* quod *Adversarii* tuentur.

Interim explicent illi & ostendant, quomodo *Satanas* ligatus sit & occlusus, & quomodo *Sancti* regnent ; cùm eodem tempore pullati sedent testes, prophetantq; amicti Sacco, lugubriter plangentes fædas istas corruptelas quæ in Orbe *Christiano* invaluerunt. An *Testes* hi jam regnare censendi sunt ? Annon potius *Satanas* solutus est, & regnat potentissimè ? Hinc illæ *Lachrymæ* & plangendi materia, Hinc illæ calamitates ; regnat *Satanas*, rerum potiuntur ejus mancipia ; Sedet magna *Babylon*, amicta bysso & purpurâ, dicens in corde suo, *Sedeo Regina nec lutum videbo*, *Apocal.* 10. Interea sedet *Ecclesia*

* *Apos.* 11. *Christi*, conspersa cinere, * amicta sacco, quæ
 tamen

tamen est & † *amicta Sole*; quin & luctum videt, † Cap. 12:
& dicit in corde suo, *Usquequò Domine, qui*
sanctus es & verax?

Absolvi tria ista Argumenta ex *Apocalypsi*
petita. His si satisfacerent Adversarii, liceret
illis alia quædam ex *Novo* (& ex *Veteri*) Instru-
mento desumpta expectare. At certè Triplex
hic funiculus non facilè abrumpetur.

Semper animum induxi meum, magis pro-
spiciendum esse Argumentorum ponderi quàm
copia.

Neutiquam mihi arridet ista Copia, dicam,
an luxuries Argumentorum, quam observare
est in H. *Alstedii Diatriba de Mille annis Apoca-*
lypticis; illic enim adducit Sexaginta quinq; Ar-
gumenta ex utriusq; Instrumenti locis desumpta;
sed, ut verum fatear, parum aut nihil roboris
in bene multis, quæ adduxit, Testimoniis, in-
venire queas.

Sed & alii etiam eodem errore errârunt, quos
nihil hîc attinet recensere.

Atq; hæc hæctenus de *Argumentis.*

Restat, ut Subjiciam aliquot *Propositiones*, quæ Pars 2.
Statum & Qualitatem Regni Christi & Sanctorum,
adeoque *Futuræ Fœlicitatis*, paulò plenius ape-
fiant.

I. Aliud est Regnum quo Sancti dicuntur *Propos. 1.*
βασιλεύειν μετὰ Χριστοῦ regnare cum Christo, Apocal.
20. Aliud quo Christus in Sanctis suis regnare
dicatur; quanquam ista Phrasis (sat commodè
ut ut intelligenda) nullibi occurrit in *Sacrâ*
Scripturâ.

Regnum quo Christus in Sanctis suis (in cordibus eorum) spiritualiter & mysticè regnat, extat toto illo tempore quo *Babylon regnum habet super reges terræ, Apocal. 17.* quo Bestia regnat, conterit Sanctos Altissimi, & non uno modo sævit contra eos qui custodiunt mandata Dei, &c. Atq; hoc Regnum opponitur & succedit regno peccati, de quo Apostolus in *Rom. 6. 12.* Scilicet *Anima tot sceptris servit, quot dedita est vitiis. Hieronym.* At Regnum quo Sancti dicuntur regnare cum Christo, quo Christus & Sancti unà regnant, nequaquam extat & obtinet, aut obtinere potest, *Bestiâ, Babylone, & Satanâ* rerum potentibus, uti ex *Dan. 7. & Apocal. 20.* liquidissimè probatum dedimus. Tunc scilicet regnabunt Sancti, cum immunes ab omni tyrannide & persecutione, ab omni hostili rabie, fruuntur securâ & inconcussâ (sed & sanctissimâ) *Pace ac Tranquillitate.*

Haud tamen opponuntur Regnum hoc augustum, gloriosum, aspectabile, & Regnum illud Spirituale: Siquidem cum Sancti regnant cum Christo, in illis etiam regnat Christus; regnavit Deus & Christus in illorum cordibus, regnabitq; in æternum.

Prop. 2.

(a) Reg.
Babylon.
(b) Medo-
Persic.
(c) Græc.
(d) Roman.

H. Regnum Christi considerari potest quoad duplicem statum: Atq; hic duplex Status per istam Statuam (cujus (a) Caput aureum; (b) Pectus & Brachia argentea; (c) Venter & Latus ex ære; (d) Crura ex ferro Pedes partim ex luto, partim ex ferro) *Dan. 2.* designatur.

Prior Status, superstitè adhuc nec finitâ illâ Regnorum serie, designatur per *Lapidem excisum sine manibus ex Monte, Cap. 2. Ver. 34, 45.* Atq; hic Status huc usq; fuit. Alter

Alter adhuc futurus est, destructâ illâ Statuâ, devictis hostibus universis; Et designatur per *Montem*. *Lapis* (i. Regnum) factus est *Mons Magnus* (evalit in montem magnum) & implevit universam terram. Ver. 35.

Ratione Prioris Statûs, *Regnum Christi* generali sensu accipiendum est pro *Ecclesiâ Christi*: Christus à primo suo adventu hoc inchoavit Regnum.

Ratione Posterioris & adhuc futuri Statûs, *Regnum Christi* sensu magis speciali accipiendum est. Hoc nempe est *Regnum Christi* singulare & augustum, ἐξόχως, κλειώς, signanter dictum, propriè & κατὰ κλειολογίαν.

Unum est Christi Regnum, diversimodè licet consideratum; ut *Visibilis* & *Invisibilis* Ecclesia non constituunt duas Ecclesias, nec opponuntur sibi contrariè; cùm idem homo diverso respectu sit membrum *Ecclesie Visibilis* & *Invisibilis*, uti statuere solet *Theologorum* Natio.

III. Regnum illud ἐξόχως dictum Christus accepit ab *Antiquo dierum* (à Patre) *Dan. 7. 14.* Et Patri traditurus est, *1 Cor. 15.* post ultimam Resurrectionem, *Judicium Universale*; adeoque non novum aliquod regnum in Cœlis inibit, sed deponet quod administravit Regnum. Prop. 3.

Post abolitionem *Bestie* & excidium *Babylonis* iniit Christus hoc Regnum ἐξόχως dictum; uti liquidissimè constat ex locis suprâ laudatis, *Apo-cal. 19. 1, 2, 3, 6.* & *Dan. 7. 13, 14.* Huc facit quòd dicitur *Apo-cal. 11. 15.* *Mundi regna ἐγένοντο facta sunt regna Domini nostri & Christi ejus*; quæ olim regna erant *Satanæ* & *Bestie*.

Regna Satanae] Hinc dicitur ὁ ἄρχων τοῦ κόσμου τούτου, Jo. 12. & ὁ θεὸς τοῦ αἰῶνος τέτε, 2 Cor. 4.

Olim etiam *regna Bestiæ*] nam ἐδάυμασεν ὅλην τὴν γῆν ὁπίσω τοῦ θηέου, Apocal. 13. & Cap. 17. *Babylon* dicitur *Urbs illa magna* ἣ ἔχουσα βασιλείαν ὅπῃ τῶν βασιλέων τῆς γῆς.

At *Bestiæ* & *Babyloni* devictis, *Satanæ* ligato & occluso, &c. succedit *Regnum Christi*. *Mundi regna facta sunt regna Christi*, Apoc. 11 erepta sunt à tyrannide *Satanæ*, &c. et Christo subiecta erit οἰκουμένη μέλλουσα, Heb. 2. אַלֶּהֶם הַכּוֹכָבִים. Non ab-
ludit quod eodem Cap. 11. *Apocal.* post illa, *Mundi regna facta sunt regna Domini*, &c. habetur Ver. 17. *Gratias tibi agimus, Domine, quia accepisti potentiam tuam magnam, & regnum ini-*
eris.

Certè *David* hæc in re imaginem Christi gessit. Scil. is divino jussu in Regem primò unctus est, & regni portionem aliquam accepit; fremuere interim *Philisthai*, *Moabite*, *Idumæi*, *Ammonite*, aliiq; contra illum; adeptus est tamen plenam regni possessionem. Hæc de *Davide* in Ps. 2. prædicantur, exponenda tamen de *Messia* secundum sensum sublimiorem longè & uberio-
rem.

Diximus *Christum* hoc regnum *Patri* (à quo acceperat) traditurum esse. Nec contra facit, quòd hoc *Regnum* dicitur *Æternum*, non uno in loco *Scripturæ*. Nam scire convenit ὅτι *Æternum* in S. *Scripturâ* non semper significare durationem fine carentem; sed nonnunquam longum tempus, nonnunquam durationem iustam ac debitam illi rei de quâ agitur; sic Gen. 17. 8. 1 Sam. 1. 22, &c.

Quare cùm hoc Regnum Christi dicitur *Æternum*, vel quòd *in æternum stabit*, Dan. 2. 44. Sensus ex ipso Versu colligitur, viz. *non corrumpetur* (non dissipabitur) *in secula*, vel *in æternum*; ut Regnum *Babylonicum* à *Persico*, *Persicum* à *Græco*, *Græcum* à *Romano*: Et *non tradetur* (non dimittetur , relinquetur) *alteri populo*, ut Regnum *Babylonicum* *Persis*, &c. Similiter Dan. 7. 14. *Dominatio ejus dominatio æterna*, i. e. *omni durante seculo est duratura*; Nulla, post illam *Christi*, sequetur *in terris Satana* & *impiorum hominum Dominatio*.

IV. Regnum Christi pro diversa Consideratione dici potest Regnum Cœleste, & Regnum Terrenum seu Terrestre. Prop. 4.

Cœleste (non autem Terrestre) est,

I. Ratione Originis; Scilicet est ex Deo & Cœlo, non ex Hominibus & Terrâ (uti de Baptismo Joannis, Matth. 21.) *Nova Jerusalem descendit, ἀπὸ τοῦ Θεοῦ, ἐκ τοῦ ὀὐρανοῦ, Apocal. 21. 2.* Sic Christus, Jo. 18. 36. *Regnum meum non est hinc, ἐν τῷ κόσμῳ* Non prætereundum est illud Dan. 2. 44. *In diebus istorum Regum* (i. adhuc currente istorum Regum periodo) *Deus Cœli suscitabit regnum, quod in secula non destruetur, neq; populo alieno relinquetur.* Et Versu proximo, Regnum Messiae dicitur *Lapis è monte excisus absq; manibus.* *הַמַּלְכִּית הָאֶחָדָה הֵנָּה הַמְּשִׁיחִית* *אֲשֶׁר לֹא יִמְלֹךְ בְּכַח יְדֵי אָדָם רַק בְּכַח אֱלֹהִים* i. e. *Regnum ultimum est regis Messiae, qui non Humanis viribus sed Divinis regnabit.*

2. Ratione *Formæ*, *Modi* & *qualitatis*, *Cœleste* est. Hæc *Christi Dominatio* est veri nominis *Βεοκρατία*, non est mundanæ indolis, non administratur modo mundano. *Regnum meum* (inquit Christus) *non est de hoc mundo*, Jo. 18. Neque tunc habuit, nec unquam habiturus erat tale regnum, quale rudes *Judei*, carnales *Pharisei* tunc temporis expectabant.

Terrestre vel *Terrenum* dici potest, Ratione loci; *Apocal. 5. Βασιλείου σου ὁπώρας ὦν*. Neq; tamen ideò non est *Cœleste*; ut vera *Ecclesia militans* in terris, non est terrena, non est de hoc mundo. Sic Christus de discipulis suis, Jo. 17. 16. *Ἐκ τῆ κόσμου ἐκ οἰσὶ, de mundo non sunt*; at Ver. 11. *ἐν τῷ κόσμῳ οἰσὶ, in mundo sunt*.

Cives *Novæ Jerusalem* sunt *Incolæ Cœli* in terris. Quin & ex *Adversariis* sunt, qui statuunt *Sanctos* post *Judicium Universale* possessuros terram jam renovatam; qui tamen volunt illud *Regnum fore Spirituale*.

Regnum Christi augustum, vel *Secundus ille Status Regni Christi* non tunc extitit in terris, cum dixit Christus, *Regnum meum non est ex hoc mundo*.

Non minima pars *Prudentiæ* est nosse suum utriq; *Christi adventui* tribuere & adaptare. Non sunt ea ad *Primum adventum* vel *Statum Regni Christi* torquenda, quæ rejici debent ad *Secundum*. Non sunt ea de *Regno inchoato* intelligenda, quæ *Regno Christi consummato* accommodari debent.

Accedit illud *Theopylacti* in Jo. 18. 36. *Regnum meum non est ἐκ τῆ κόσμου τῆς de hoc mundo*; & postea, *Nunc autem regnum meum non est ἐν τῷ κόσμῳ hinc*:

hinc : 'Οὐκ ἔπεν ἐκ ἔσιν ἐν τῷ κόσμῳ, ἐδὲ ἐσιν ἐν ταύτῃ,
non dixit Christus, Regnum meum non est in hoc
mundo, seu hic ; ἀλλὰ, ἐκ ἔσιν ἐκ τοῦ κόσμου, καὶ ἐκ
ἐσιν ἐν ταύτῃ, sed dixit, Regnum meum non est de
hoc mundo, seu hinc.

V. Regnum Christi est ab intus maximè glorio- Prop. 5.
sum.

Felicitas & Gloria hujusce Regni præcipuè
sita est in Eximiâ Justitiâ, & Sanctitate Verâ,
eâq; singulari; proindèq; est Regnum Sanctum
(ut & Regnum Sanctorum) Sceptrum justitiæ
est sceptrum hujusce Regni. Christus est Ve-
rus ille Melchisedechus, Rex justitiæ & Rex pacis,
βασιλεὺς δικαιοσύνης, מלך צדק, καὶ βασιλεὺς Σαλήμ
i. e. αἰρήνης, Heb. 7. *

Quan-
quam non
deerunt
quæ exte-
rius hunc
Statum
ornabunt.
* Isaia 9.
Christus
dicitur

Regnum Sanctum est, ἱεράτευμα ἁγίων, Sacer-
dotium Sanctum, 1 Pet. 2. βασιλεῖον ἱεράτευμα Sa-
cerdotium Regale, מלכות כהנים Regnum Sacer-
dotum. Sic Apocal. 20. 6. hæc duo conjunctim
ponuntur, — erunt Sacerdotes Dei & Christi,
regnabuntq; cum eo mille annis ; & Cap. 5. 10.

שר
שלי
Targum
habet
משחא
מלך
princeps pa-
cis.

Fecisti nos Deo nostro Reges & Sacerdotes, & reg-
nabimus super terram. Reges sunt, sed & Sacer-
dotes, Deo Sacri ; — Sacerdotium Sanctum, ad
offerendum Deo θυσίας πνευματικὰς, scil. ἀληθινὰς καὶ
πνευματικὰς αἶνας καὶ ἐυχαισίας, vera & spiritualia
sacrificia, laudes & gratiarum actiones, non ad
offerendum, θυσίας ἀπ' αἱμάτων ἢ σπονδῶν ἐπὶ τῷ θυ-
σιασθείῳ, sacrificia sanguinis aut libationum super
Altari. Verba sunt Iustini Martyris dialogo
cum Tryphone Iudæo.

Sic Clem.
Alex.
Strom. 1. 7

Unde colligi possit quàm falsæ sunt istæ Hie-
ronym. Criminationes. Nempe ille passim in
Com-

Commentariis suis ea priscis Christianis contra sentientibus affingit, à quibus in *Millennii* explicatione maxime abhorrerunt. Intellexerunt prisci Christiani *Sacerdotium Spirituale*; ut qui *Reges*, iidem essent & *Sacerdotes*, qui se totos Deo consecrarent.

Indulgere gulæ & ventri, carnis cupiditatibus, fœdis voluptatibus, &c. non est regnare cum *Christo*, sed cum *Diabolo*; in hisce non situm est regnum *Christi*, sed *Satanæ*; non est *Paradisus Dei*, sed *Muhammedis*. Verùm ab hisce cogitationibus (ut qui maximè) alieni fuerunt prisci Christiani, apud quos simplicitas & virtus genuinæ & minimè fictæ Pietatis maxime viguerunt.

Interim quòd *Novissimi Seculi Fœlicitatem* (eamq; minimè carnalem & crassam, qualem fingit *Hieronymus*) unâ mente asseruere *Prisci Patres*, supra observavimus; quod (si mihi luberet impræsentiarum) nullo negotio firmari possit ex Testimoniis *Iustini Martyris* omniumq; *Orthodoxorum* isthoc in Seculo*, *Theophili Anti-*

* Vide
initium
huius Dis-
sertationis.

oeceni, *Irenæi*, *Tertulliani*, *Cypriani*, *Lactantii*, &c. Ut mittam quæ à *Sibyllis* dicta sunt (neq; enim omnia quæ ab illis prolata sunt, contemnenda esse, duobus potissimùm Argumentis probare conatur Doctissimus *Montacutius* in suis *Anti-Baronianis*) Adjiciam unicum à nemine (quantum scio) observatum, viz. *Traditionem* quandam perantiquam quam *Plutarchus* memorat in Tractatu de *Iside & Osiride*: Eòq; potius visum est istam *Traditionem* in medium adducere, quòd quædam in se complectatur ab *Argum.* 1. & 2. haud prorsus aliena.

Vexa-

Vexatissima semper fuit apud Veteres Philo-
 sophos illa DE ORTU MALI Controversia, Videsis
 Appendi-
 cem ad
 Dissertati-
 onem nos-
 tram de
 Voce Me-
 rachépbeth.
 πόθεν ἡ κακία ; “ Siquidem nonnulli duo Princi-
 “ pia, duos Deos statuebant ; ab uno omne bo-
 “ num, ab altero omne malum ; τὸν μὲν ἀμείνονα,
 “ δεδν, τὸν δὲ ἑτερον, δαίμονα καλῶσιν, eum qui est
 “ melior, Deum, qui deterior, Dæmonem di-
 “ cunt. Quin & Zoroastrem tradit duo Principia
 “ statuisse ; scil. Boni principium, Oromazen ;
 “ Mali, Arimanium. Pergit, Nulli ex rebus
 “ sub sensum cadentibus posse Oromazen melius
 “ comparari, quàm luci [φωτὶ] ; nulli recti-
 “ us Arimanium, quàm tenebris & ignorantie
 “ [σκοτῶ καὶ ἀγνοίᾳ] : Oromazi sacrificandum,
 “ ut accipiatur Beneficium, vel pro accepto
 “ gratiæ habeantur ; Arimanio verò, mali a-
 “ verruncandi & propulsandi causâ : Oromazen
 “ & Arimanium bellum inter se gerere [πολε-
 “ μῶσιν ἀλλήλοις] : Oromazen fecisse Stellas, &
 “ bonos Deos, inq; Ovo posuisse ; Arimanium
 “ malos fecisse Genios, atq; Ovum perforasse ;
 “ Hinc mala bonis, bona malis permixta fuisse
 “ [ἀναμείνεται τὰ κακὰ τοῖς ἀγαθοῖς] : Inde ini-
 “ micitias oriri inter Orom. & Ariman. & alte-
 “ rum alterius opus demoliri [ποιεῖν καὶ ἀνα-
 “ λύνειν τὰ τῷ ἑτέρῳ τὸν ἑτερον] : Affore tamen
 “ Fatale tempus, quo necessum est Arimanium
 “ ab Oromaze prorsus perdi atque aboleri
 “ [φθαρῆναι παντάπασι καὶ ἀφανισθῆναι] ; tum de-
 “ mum terrâ æquabili planâq; factâ, unam vi-
 “ tam unamq; Civitatem Beatorum hominum
 “ universorum, unâq; linguâ utentium fore
 “ [τῆς δὲ γῆς ἐπιπέδου καὶ ὁμαλῆς γινόμενης, ἓνα
 “ βίον καὶ μίαν πολιτείαν ἀνθρώπων μακαρίων καὶ
 “ ὁμογλώσσων ἀπάντων γενέσθαι] .

Hæc

Hæc hætenus de vetustissimâ illâ Sententiâ ; in quâ videre est non contemnendas reliquias Veritatis Primævæ, de Deo Mundi Opifice, tum de Satanâ, mali omnis fonte, & Principe tenebrarum.

Ab hisce non abludunt quæ de *Conflagratione Universi*, de *Temporibus ἀποκαταστάσεως πάντων*, de rerum meliori statu tradiderunt non tantum Stoici, sed melioris notæ Philosophi : De quibus *Minutius Felix* ; *Animadvertis* (inquit *Octavius ad Cecilium*) Philosophos eadem disputare quæ dicimus ; non quòd nos sumus eorum vestigia subsecuti, sed quòd illi de divinis predicationibus Prophetarum, umbram interpolata Veritatis imitati sunt.

Quare macti este, O vos imitatores Christi ; venient tempora refrigerii & instaurationis omnium. Non semper regnabit *Satanas* ; quo regnante *Impietas*, *Injustitia*, &c. in terris habitant, tribulationum & æumnarum plena sunt omnia ;

———— Dabit Deus his quoq; finem.

Quin regnum inibit *Christus* ; quo regnante, simplex & aperta *Pietas*, vera *Innocentia*, generosum honestum, quæcunq; vera, quæcunq; veneranda, quæcunq; justa, quæcunq; munda, quæcunq; amabilia, quæcunq; boni nominis, in terris securè habitabunt, hisce ipsis in terris ; eo loci, ubi *Satanas* *Impietas*, quæcunq; falsa, quæcunq; impudica, quæcunq; injusta, quæcunq; turpia, quæcunq; odiosa, quæcunq; mali nominis, per tot secula triumphârunt.

Quapropter cum hæc expectetis, Satagite ἀσπασαι καὶ ἀμύντοι ab eo inveniri in pace, ut optimè monet B. Petrus in 2 Ep. Cap. 3. 14. & Ver. 11. Quales oportet esse vos in sanctis conversationibus & pietatibus?

Non malè Magistri in Pirke Aboth, Prepara te in (a) Vestibulo, ut ingredi possis (b) Triclinium.

Novæ Jerusalem Cives Sancta decent. Illi (non alii) digni habebuntur seculo illo * (Luc. 20.) i. e. venturo, mundo renovato, renovatione illâ mundi Physicâ & exteriori, qui sunt mente & moribus verè & intus renovati.

Filii Dei sunt filii resurrectionis Primæ; proindeq; id maximè satagamus, ut interiorē istam, Moralem, Spiritualem renovationem, παλιγγενεσίαν assequamur.

Optimè annotavit H. Grotius ad Rom. 8. Ver. 9, 10, &c. Totam hanc naturam rerum spectabilem Hominum causâ conditam, non Moses tantum statuit, sed & Philosophorum optimi: Non debet ergo reformari in statum meliorem, nisi cum Homines reformabuntur. Id quod antiquitus à Theophilo * Antiochēno, lib. 2. ad Autolycum, observatum est; viz. Peccante homine, etiam cetera quæ in hominis ministerium creata erant, prevaricantur †; ὅταν δὲ ἀνα-

δραμῇ εἰς τὸ κατὰ φύσιν, μηκέτι κακοποιῶν, κακῶνα ἀποκαταθήσεται εἰς τὴν ἀρχὴν ἡμετέραν.

* Floruit seculo 2. paulò post Just. Mar.

† Vid. Rom. 8. 20, 21, 22.

Redituras ellè Creaturas ad primitivam mansuetudinem, meliorem statum (quod Apostolus dicit liberari à servitute corruptionis in libertatem gloriæ filiorum Dei, nec amplius subjici Vanitati) per-

* Vid.
Kimchium
in Hof.
Cap. 14.

perhibent prisci *Judei*; scil. *יחלפו טבעי החיות* *commutabuntur natura Creaturarum*, omniaq; futura sunt prout *כתחילת הכדיאה* *in primâ creatione*, *ובחיבת בוח* & *in arcâ Noachi*. Huic concinit præclarum istud eorundem Effatum*, *שנוי טבע לעתיד בבא גאל*. i. *Commutatio nature in tempore futuro erit, cum venerit Redemptor*.

Hic est melior ac lætior iste rerum status. Planè ut *Lactantius* olim, *Mundus ipse gaudebit, & omnis rerum natura letabitur, erepta & liberata dominio mali & impietatis*.

Atq; hæc est illa revelatio filiorum Dei, quam expectat expectatio *Creatura ἀποκαταδοκία τῆς κτίσεως*,

ἀποκαταδοκία] i. e. ἡ σφόδρα προσδοκία, uti *Chrysostomus*; attenta expectatio, qualis est eorum qui stant capite arrecto, cum aliquem opperiantur è longinquo venturum, ut *Grotius*.

ἀποκαταδοκία τῆς κτίσεως] seu κτίσις ἀποκαταδοκία, i. ἐπιμελῶς ἐπιτηρεῖσα καὶ ἀπεκδεχομένη, ἀπεκδέχεται, &c.] Expectat omnis *Creatura* (*Vanitati jam subiecta*) quæ & συσενάζει καὶ σωαίνει ἄχρι τῆς νῦν, *Rom. 8*. scil. ut non malè *Chrysostomus*, *Apostolus* hîc προσωποποιεῖ τὸν κόσμον, ὥς ἐμφατικώτερον γενέσθαι τὸν λόγον.

Sed & *Spiritus* & *Sponsa* dicunt, VENI.

נאד' ערχ, קויעו' יסו.

DIS-

DISSERTATIO

DE

Voce MERACHEPETH Gen. I. 2.

ET

OVO PRIMIGENIO.

ADHÆC

De OROMAZE ac ARIMANIO,
Duobus istis *Boni & Mali* Principiis
Secundum *Gentilium* Theologiam.

ACCEDUNT

Annotationes in Vetustissimam *Traditionem.*

DISSERTATIO

DISSERTATIO

VOC. DE

ET

PRIMUM

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DISSERTATIO

DE

Voce מְרַחֵפֶת Gen. 1. 2.

ET Spiritus Dei מְרַחֵפֶת [*merachépheth*]
super faciem aquarum, vel super aquas. Gen. 1. 2.
 מְרַחֵפֶת, ἐπιφέρετο, ferebatur, LXX. &
 Vulg. Interpres; *Supervectabatur*, Tertul. πνεύμα-
 τος δ' αὐτὴν ἀνωθεν ἐπιδέοντος, i. Spiritu illam
 [i.e. terram] *supernè permeante* * Joseph. מְרַחֵפֶת * Antiqu.
flabat Chald. Par. Spiritus à Domino flabat super fa- Jud. lib. 1.
ciem aquarum. Sed vim vocis maximè assequi
 videntur Vatablus & Fr. Junius; *agitabat sese in*
superficie aquarum, habet Vatablus; & Versio Ju-
nio-Tremelliana, incubabat superficiei aquarum.

Scil. hujusce vocis significatio est, ut Kimchi-
 us † exponit, *Agitatio & Incubatio*; uti & ex † מְרַחֵפֶת
 † tribus istis locis, quibus invenitur, firmari נְחֻמָּה
 possit: רָחַף [*rachaph*] *agitari*; commoveri Gen. 1. 2.
 scil. expansione alarum, ut solent aves seu pul- Deut. 32.
 lis incubantes, seu pullos ad volatum provocan- 11.
 tes. R. Solomon Jarchi ad illud Jerem. 23. 9. [*Omnia*
ossa mea רָחַף (rachaphu) commovent se, contremis-
cunt, ἐσάλευθη LXX.] hæc habet הוֹלְכִים וְנָעִים
 קָנוּ כַּנְפֵי צִפֹּרִי הַמְרַחֵף עַל קֶנוּ i. e. *moverunt se quem-*
admodum ala avis agitantis se aut incubantis supra
nidum suum. Elegans fanè Metaphora. Sed im-
 primis observandum est illud Deuter 32. 11. ubi

P

hæc

210 De Voce MERACHEPHETH Gen. 1. 2.

hæc vox adhibetur ad significandum singularem hunc motum ; ut cùm Aquila excitans nidum
 * Chald. super pullos suos * ܡܪܚܝܬܐ volitat, Vulg. agitat se ;
 Par. vertit fluttereth ober her Young, ut nostri Interpre-
 ܡܪܚܝܬܐ
 Tegens. tes ; vel, cubat, super pullos suos cubat, uti Vatablus hîc ; incubat pullis suis, Junius ; qui & Gen.
 Vid. 1. 2. incubabat superficiem aquarum. Ut verbum
 Schindl. translatum sit ab Avibus pullitiei suæ incubanti-
 bus ; quo significatur Materiam illam rudem &
 informem, substantiam illam Aqueam fuisse à
 Spiritu D. fotam, omnino ut foveantur pulli ad
 incubantibus matribus. Ad hunc sensum ex-
 ponunt Græci Patres. Diodorus Episcopus Tar-

Quanquam Græci Pa-
 tres cum Hæbraicæ lin-
 guæ peritissimis neu-
 tiquam sint annume-
 randi. Dicit tamen Ba-
 silius hanc Explicatio-
 nem sibi à quodam Syro
 relata. Syrorum au-
 tem lingua (inquit) He-
 braicæ non absimilis est.

sensis, βέλεται ἡ Ἑβραϊκὴ λέξις σημαί-
 νειν, ὅτι καθάπερ ὄρνις ὡς θάλασσε ταῖς
 πτέρυξιν, ἀπλῶς ἐφαπτομένη, εἰς τὸ ζω-
 ογονεῖν, ὕτω καὶ τὸ πνεῦμα ἐπεφέρειτο
 τοῖς ὕδασι ζωοθαλάπην. Apponam &
 illud Basilii ; Scil. τὸ ὅν ἐπεφέρειτο,
 ἐξηγῶνται ἀντὶ τῆ σωθέθαλπεν, καὶ
 ἐζωγόνει τὴν τῶν ὕδατων φύσιν, κατὰ
 τὴν εἰκόνα ἱπποαζέσης ὄρνιδος, καὶ ζωτι-
 κὴν τινὰ δυνάμιν ἐνιέσης τοῖς ὑποθαλά-

πομένοις. i. “ Superferebatur exponunt pro eo
 “ quod est confovebat & vivificabat aquarum na-
 “ turam, quemadmodum solet avis incubare ovis, &
 “ vitalem quandam vim eis infundere. Hanc expli-
 cationem à Syro (fortean Ephrem, suo æquali,
 & perquàm familiari) accepit Basilius. Et cer-
 tè apud Syros & Chal. ܡܪܚܝܬܐ est incubare, fovere,
 more avium : Metaphoricè, amorefovere, mise-
 ricordia viscerali complecti ; ut ferè idem sit
 quod ܡܪܚܝܬܐ : Unde ܡܪܚܝܬܐ de Deo dicitur ; ut
 & ܡܪܚܝܬܐ Jacob. 5. 11. misericors est Dominus &
 miserator.

Bre-

De Voce MERACHEPETH Gen. I. 2. 211

Brevis ut sim ;

Spiritus D. מְרַחֵפֶת super faciem aquarum] id est, agitabat sese, incubabat, fovebat : Ut aves dum super ova & pullitiem quasi pendulæ leni agitatione alarum se librant, iisq; deinde incubant, incubando foveant animantq; ; Sic Sp. D. aquis incubabat, iisq; vitalem quandam vim, prolificam virtutem infundebat, ut ex iis demum omnia producerentur.

Incubabat aquis, ut Avis pullis vel ovis.] Alii (imò & ex Hebraeis) particulatiùs exponunt ; scil. incubabat ut Columba (illa avis) nido suo. R. Sol. Jarchi in locum כִּי־נָח מְרַחֵפֶת עַל הָקֵן Si- cut Columba incubat super nidum : Ubi & vocem Merachépheth explicat idem Magister (qui fuit natione Gallus) per Gall. Accouueter, (Accuvter,) Incubare : Cui geminissimum est illud in Cod. Talm. Chagiga, [כִּי־נָח מְרַחֵפֶת עַל בְּנֵיהָ] quem- admodum Columba incubat pullis suis, neq; eos le- dit alis suis. Nec certè multùm ab hac posteri- ori explicatione abit illud R. Solomonis ad Deuter. 32. 11. יִרְחַף, id est, אֵינוֹ מְכַבִּיד עַצְמוֹ עַל־יְדֵיהֶם, non gravans se super eos (pullos) sed tangens, nec tamen ledens.

Incubat Sp. D. aquis, ut Columba pullis] per- venusta quidem Similitudo. Columba Scil. est inter aves laudatissima. Indicio sunt multa quæ in utroq; instrumeto dicuntur de Columbâ ; ut & in illo Esdra quarto libro (quanquam & iste liber sit Apochryphus secundùm Romanensium sen- tentiam) ubi hæc habemus, Scil. “ Deum sibi “ ex omnibus volatilibus nominasse Columbam “ unam ; ut ex arboribus, Vitem ; ex floribus, “ Lilium ; ex pecoribus, Ovem ; ex populis, “ Hebraum ; ex Civitatibus, Sion, &c. Clemen-

tiâ & mansuetudine præstat Hæc avis, Humanisq; delectatur hospitibus; unde in *Proverbium* abiit, *περότερον πεισεσθῆς*. Atq; ut *Columba* (illa mansueta & benigna avis) incubat Ovis, fovet pullos; Similiter. Sp. D. aquis. Unde & meritissimè in *Targum Hieros.* dicitur Sp. *miseri-*
cordiarum. Spiritus verò *Miseri*
cordiarum à Domi-
 no spirabat in superficie aquarum. Certè ut Do-
 minus in Sapientiâ creavit Mundum, uti *Targ.*
Hieros. Vers. 1. Sic & in *Miseri*
cordiâ (feu A-
 more) creavit; *Targ. Hieros.* Genes. 4. 8.

Quin & *Orpheus* *μῆτιν* Sapiéntiam Divinam, &
Amorem in mundi Creatione memorat,

Καὶ μῆτις πρώτη γενέτωρ, καὶ ἔρως πολυτέρπης.
Prima fuit genetrix Sapiéntia, dulcis Amorq;

A P P E N D I X.

UT perspectum magis habeamus, quàm con-
 cinnè per *Ovum* aut pullitiem aquea illa
 rudis & informis Materia exhibeatur, & per
incubationem [*מְרִחָה*] rerum omnium effor-
 matio; proindèq; constet quàm aptis verbis
 divinus ille Scriptor *Moses* usus fuerit; il-
 lud porro observatum velim, In *Theologiâ Gentili*
 per *Ovum* mysticè significari *Mundum visibilem*;
 atq; de *Ovo* multa tradi, obscura quidem & invo-
 luta; At in hisce intueri est quasdam primæ-
 væ veritatis reliquias, *ἀμυδράς τινὰς ἐμφάνεις τῆς*
ἀληθείας; atq; hic maximè desideratur *δεινὸς ἰχνη-*
λάτης, ut cum *Plutarcho* loquar. Scilicet Anti-
 qui

qui per arcana quædam symbola & ænigmata soliti sunt altiora sua Dogmata describere, quod magis à profanorum vulgo seducerentur, uti arcanis aulæa solent oppandi; ut à non-nemine bene observatum. Consulat quisq; (nī grave sit) *Eusebium* de præpar. Evang. *Jamblycum* de Mysteriis *Ægyptiorum*, *Proclum* in *Timæum*, *Plutarchum* in *Symposiacis*, *Macrobius*; è Neotericis *Hadrianum Junium* lib. *Animadvers.* 4. *Pontannum* in *Macrobi.* *Vossium*, aliósq;

Porphyrus apud *Eusebium* de *Ægyptiis*, refert eos (scil. quod luculentius Deum mundi Opificem repræsentarent) efformâsse eum ut *Ovum* ex ore effundentem: Per *Ovum* verò mundum aspectabilem significari refert *Eusebius* ex *Pythagoræ* Philosophiâ, qui testam Ovi imaginem esse statuit *Cæli* omnia cingentis; vitellum, *Ignis*; Spiritus qui sunt in Ovo, *Aeris*; albumen, *Aque*; partes magis concretas, *Terræ* symbolum esse dictitavit. Quid, quod de Ovo *Macrobius* *Saturnal.* lib. 7. Non importunè (inquit) *Elementis*, è quibus sunt omnia, *Ovum* comparaverim. Et paulò infra, — “ At ne videar plus nimidò extulisse *ovum* Elementi vocabulo, consule initiatos sacris *Liberi Patris*, in quibus hâc veneratione *Ovum* colitur, ut ex formâ tereti ac penè sphærali atq; undiq; versum clausâ, & includente intra se vitam, mundi simulachrum vocetur. Quod ex *Plutarcho* luculentius constabit. Ὅθεν ἔκ ἀπὸ τέρας τοῖς περὶ τὸν Διόνυσον ὀρεμασμοῖς, ὡς μίμημα τῶν τὰ πάντα γενῶντων καὶ περιέχοντων ἐν ἑαυτῷ. i. e. “ Quare non abs re in *Orgiis Bacchi* ovum consecratum est, ut simulachrum vel exemplum mundi, è quo cuncta

“ cuncta nata sunt, cujus complexu cuncta con-
 “ tinentur. Siquidem *Ovum* fuit *Mundi* sym-
 bolum in *Orgiis Bacchi*, ab *Orpheo* institutum;
 atq; de *Orphei Ovo*, *Proclus* in *Timæum* eadem
 esse ait τὸ Ὀρφεὺς ὠδὸν, καὶ τὸ τῶν Πλάτωνος Ὀν,
Orphei Ovum, & *Platonis Ens*.

SED ut absolvam tandem hanc *Dissertationem*
 S (neq; enim mihi lubet in tam fecundo Ar-
 gumento diutius immorari) Illud maximè ob-
 servandum venit, quod de *Arimanio*, isto malo
 Genio, perforante *Ovum* hoc *Primigenium* tra-
 dit *Plutarchus* (Scriptor elegantissimus * ἢ φι-
 λосоφία; ἀπασις Ἀρεσδῖτη καὶ λύρα, totius *Philosophie*
 quasi *Venus* ac *Lyra* quædam) tractatu de *Iside* &
Osiride.

* *Eunapius*
 in *Proe-*
mio.

Vexatissima semper fuit apud *Veteres Philo-*
sophos illa DE ORTU MALI Controversia,
 πόθεν ἡ κακία; “ Siquidem nonnulli duo *Princi-*
 “ pia, duos *Deos* statuebant; ab uno omne bo-
 “ num, ab altero omne malum; τὸν μὲν ἀμείνονα,
 “ δεδόν, τὸν δὲ ἕτερον, δαίμονα καλεῖσιν, eum qui est
 “ melior, Deum, qui deterior, Dæmonem di-
 “ cunt. Quin & *Zoroastrem* tradit duo *Principia*
 “ statuisse; scil. *Boni principium*, *Oromazen*;
 “ *Mali*, *Arimanium*. Pergit, Nulli ex rebus
 “ sub sensum cadentibus posse *Oromazen* melius
 “ comparari, quàm (a) *luci* [φωτὶ]; nulli recti-
 “ us *Arimanium*, quàm (b) *tenebris* & *ignorantie*
 “ [σκοτὶ καὶ ἀγνοίᾳ]: *Oromazi* sacrificandum,
 “ ut accipiatur *Beneficium*, vel pro accepto
 “ gratiæ habeantur; *Arimanio* verò, mali a-
 “ verruncandi & propulsandi causâ: *Oromazen* &
 “ *Arimanium* (c) bellum inter se gerere, [πολε-
 “ μῶν]

“ μῆσιν ἀλλήλοις]: *Oromazen* fecisse *Stellas*, &
 “ bonos *Deos*, inq; *Ovo* posuisse; *Arimanium*
 “ malos fecisse *Genios*, atq; *Ovum* perforasse:
 “ Hinc mala bonis, bona malis permixta fuisse
 “ [ἀναμέμικται τὰ κακὰ τοῖς ἀγαθοῖς]: Inde ini-
 “ micitias oriri inter *Orom.* & *Ariman.* & alterum
 “ alterius opus (d) demoliri [πολεμῶν καὶ (d) ἀ-
 “ ναλύνειν τὰ τῷ ἑτέρῳ τὸν ἕτερον]: Affore tamen
 “ Fatale tempus, quo necessum est *Arimanium*
 “ ab *Oromaze* prorsus (e) perdi atque aboleri
 “ [φθαρεῖναι παντάπασιν καὶ ἀφανισθῆναι]; tum de-
 “ mum terrâ æquabili planâq; factâ, (f) unam
 “ vitam unamq; (g) Civitatem Beatorum homi- N. B.
 “ num universonum, unâq; (f) linguâ utentium
 “ fore [τῆς δὲ γῆς ἐπιπέδον καὶ ὁμαλῆς γυνομένης,
 “ ἓνα βίον καὶ μίαν πολιτείαν ἀνθρώπων μακαρίων καὶ
 “ ὁμογλώσσων ἀπάντων γενέσθαι].

Hæc hæcenus de vetustissimâ illâ Sententiâ;
 in quâ videre est non contemnendas reliquias
 Veritatis Primævæ, de Deo Mundi Opifice, tum
 de Satanâ, mali omnis fonte, & Principe tene-
 brarum.

Unicum hoc apponam, quod scil. de hâc Sen-
 tentiâ *Plutarchus* observatum velit,

“ Vetustissimam esse Opinionem [παμπάλαιον
 “ δόξαν] derivatam à Theologis & Legumlato-
 “ ribus [ἐκ θεολόγων καὶ νομοθετῶν]: Auctorem
 “ ejus esse incognitum [τὴν ἀρχὴν ἀδέσποτον ἔχε-
 “ σιν] Fidem tamen impetrâsse firmam & inde-
 “ lebilem [τὴν δὲ πῶς ἐν ἰσχυρῇ καὶ δυσπεξάλειπτον]:
 “ Eamq; non in sermonibus & rumoribus tan-
 “ tùm extare, sed in mysteriis ac sacrificiis,
 “ tam Barbaris quàm Græcanicis. [ἀλλὰ ἐν τοῖς
 “ τελεταῖς καὶ ἐν τοῖς θυσίαις, καὶ βαρβάροις καὶ Ἑλλήσι,
 “ &c.].

Anno-

Annotationes in Traditionem hanc Vetustissimam.

(a) **L**uci, φωτὶ] Videsis 1 Ep. Jo. Cap. 1. 5. — ὁ θεὸς φῶς ἐστίν, &c. *Deus lux est, & tenebrae in eo non sunt ullae* : à Jacobo Cap. 1. 17. dicitur πατὴρ φωτῶν *pater luminum* : à Psalmogra-
pho dicitur, Ps. 104. 2. *amictus lumine sicut ves-*
timento. Confer 1 Tim. 6. 16. φῶς δικῶν ἀπερί-
στον. In Evang. Jo. Christus dicitur φῶς τοῦ κόσμου,
lux mundi, Cap. 8. 12. & Cap. 9. 5. *Ego lux in*
mundum veni, Cap. 12. 46. τὸ αἰὼς τὸ ἀληθινόν
lux vera, Cap. 1. 9. *lumen ad revelationem Genti-*
um, Luc. 2. 32. (alludit ad *Esaia* 49. 6. *dedi te*
in lucem gentium) *Sol justitiae*, Mal. 4. 2. ἀνατολὴ
ἐξ ὄψεως, Luc. 1. 78. *Stella splendida & matutina*,
Apocal. 26. 16. *Horus Apollo* lib. 2. Cap. 1. tra-
dit *Hieroglyphicum Dei* apud *Aegyptios* fuisse
Stellam, Ἀστὴρ παρ' Αἰγυπτίοις γραφόμενος, ποτὲ μὲν
θεὸν σημαίνει, &c. *Depicta Aegyptis stella aliquando*
Deum significat, &c. De luce videsis multa ob-
servatu digna in *Dionys. Areop.* Cap. 4. de *Divinis*
nominibus : Qui & plurimas recenset *Analogias*
inter lucem & Deum, Cap. 15. *Cœlest. Hierarch.*

(b) *Tenebris*, σκότῳ] *Diabolus* in Ss. dicitur
Princeps tenebrarum ; & *potestas Diaboli & An-*
gelorum ejus, *potestas tenebrarum*, ἡ ἐξουσία τοῦ σκό-
τους, Luc. 22. 53. Confer *Ephes.* 6. 12. *Nobis non*
est lucta adversus carnem & sanguinem, [i. homi-
nes] *sed adversus principes & potestates*, [i. An-
gelos,

gelos, scil. malos] πρὸς τὰς κοσμοκράτορας τῆς σκό-
 τος τῆς αἰῶνος τέτης, adversus mundipotentes tenebra-
 rum hujus seculi. Prudentius in Hamartig. sic red-
 dit hunc locum.

*Sed cum Spiritibus tenebrosis nocte dieq;
 Congredimur, quorum dominatibus humidus iste
 Et pigris densus nebulis obtemperat aer, &c.*

Vox hæc κοσμοκράτωρ in Hebræorum monumen-
 tis de Spiritibus malignis usurpatur, In *Vajikra*
rabba, S. 18. tradunt Magistri: “ Quando *Is-*
 “ *raëlita* steterunt in monte *Sinai*, & dixerunt,
 “ **QUICQUID EDIXERIT DOMINUS, FA-**
 “ **CIEMUS**; eâ horâ vocavit Deus Angelum
 “ mortis, & dixit ei, Quamvis fecerim te
 “ קוֹמְקְרָטוֹר κοσμοκράτωρ inter Creaturas, nihil
 “ tamen tibi rei sit cum hoc Populo. Adde
Ephes. 2. 2. κατὰ τὸν ἀρχοντὰ τοῦ ἐξουσίας τῆς ἀεὶς,
 id est, τῆς σκότους, secundum interpretationem
Dan. Heinsii. Act. 26. 18. simul occurrunt, &
 mutuo sese explicant illa — à *Tenebris ad Lucem*,
 à *potestate Satanae ad Deum*. Ut hæc *Annotati-*
ones de LUCE & TENEBRIS absolvam; Huc
 respicere videtur antiquus ille in *Baptismo* ritus:
 Scil. *Baptizandus* solebat abrenuntiare *Satanae*,
 &c. ad hunc modum, ἀποτάσσομαι τῷ Σατανᾷ καὶ
 πάσι τοῖς ἔργοις αὐτοῦ, καὶ ταῖς πομπαῖς αὐτοῦ, καὶ πάσῃ
 τῇ λατρίᾳ αὐτοῦ, *Renuntio Satanae & omnibus operi-*
bis ejus, & pompis ejus, & omni cultui ejus: Atq;
 hæc cum diceret, admonebatur ad *Occidentem* se
 convertere tanquam ad plagam Cœli unde *Nox*
 & *Tenebræ*. Vid. *Cyrl. Hierosol. Catech. My-*
stag. 1. “ Cum Solis Occasus, vel Occidens, sit
 (P) “ tene-

“ tenebrarum regio, tenebras innuit, ἐκείνῳ
 “ δε σκότῳ τυγχάνων, ἐν σκότῳ ἔχει καὶ τὸ κρατῆ, *et*
 “ ipse autem (i. Satan) cum sit tenebræ, &
 “ robur in illis suum habeat ; Idcirco baptizan-
 “ dorum unusquisq; symbolicè Occidentem
 “ spectans, renuntiabat τῷ σκοτεινῷ ἐκείνῳ καὶ ζοφερῷ
 “ ἀρχόντι, caliginoso illi & tenebroso principi.
 “ i. Diabolo. E contrario verò Fidem Christo
 “ professurus, ab Occidente se convertebat ad
 “ Orientem, utpote lucis regionem, ἀπὸ δυσμῶν
 “ πρὸς ἀνατολήν, τῷ φωτὶ τὸ χαίρειν. Vid. Hieron.
 “ ad Amos 6.

(a) Vid. Apocal. 12. prælium Michaelis & Angelorum ejus, cum Dracone magno, Serpente antiquo, qui vocatur Diabolus & Satan, Ver. 7. 8. Hinc dicitur Satan, שָׂטָן, & in N. T. etiam ὁ ἔχθρῳ, inimicus scil. & Deo, & Homini-
bis.

(d) Christus ad hoc apparuit, ἵνα λύσῃ, ut dis-
 solvat opera Diaboli, 1 Jo. 3. 8. Et Diabolus omnes intendit vires, ut dissolvat opera Dei : Unde dicitur Apocal. 9. 11. Græcè ὁ Ἀπολλύων [i. Perdens ; ut & ejus mancipia dicuntur οἱ ἀπολλύμενοι, 2 Cor. 4 3.] Hebraicè verò Ἀβaddon [ip-
 sa perditio, vastatio, ipsa ἀπώλεια] vox abstracta pro concretâ ; ut Græci vocant hominem exiti-
 alem, ὁλεθερ, exitium ; & hominem pestilentis-
 simum, λοιμὸν, pestem. Vid. Act. Ap. 24. 1 Mac-
 cab. 10. 61. Cap. 15. 1. In Vet. Test. ὁ ὁ ὁ Vastavit meritissimè appellatur Diabolus ὁ ὁ Vastator. ὁ ὁ δαίμονια, Vastatores, tyranni Deut. 32. sacrificarunt demoniis. Non absimile est il-
 lud

huc nomen apud Hebr. Doct. *Ashmodens*, אֲשֶׁמֶדַי à
אֶשֶׁת vastare, perdere. Tobiae 3.8. ὁ Ἀσμοδαῖος
τὸ πονηρὸν δαιμόνιον, &c.

(e) *Apocal.* 20. 10, 14. 2 *Pet.* 2. 4. *Jud.* Ep.
Ver. 6. 1 *Cor.* 15. 24. quando absolverit omnem
principatum & omnem potestatem, & virtutem,
Gr. ἀρχὴν, ἐξουσίαν, δυνάμιν. Per hæc nomina (ut
& alibi) *Angelos* intelligi vult, hic *Angelos ma-*
los, τὰς πονηρὰς δυνάμεις, *Theophyl.*

(f) Vid. *Jer.* 32. 39. Et dabo eis cor unum, &
viam unam. *Soph.* 3. 9. Tunc vertam ad populos
שְׂפָה בְּרוּרָה labium purum — ut serviant Domi-
no שֶׁכֶם אֶחָד humero uno, i. e. unanimi con-
sensu.

(g) De renovatione Mundi, de novâ *Jerusalem*,
Sanctâ & dilectâ illâ *Civitate*, beatis illius *Civibus*,
de *Fœlicitate* ultimi seculi, &c. Vid. *Isai.* 65. 17.
66. 22. 2 *Pet.* 3. 12. *Apocal.* 21. *Rom.* 8. 19, 20,
21, 22. *Act.* 3. 19, 21. & alibi.

HÆC habui, Vir Integerrime, quæ dice-
rem de voce *Merachépheth*, de Ovo *Primigenio*;
ut & de *Vetustissimâ* illâ *Traditione*, quæ (assu-
mentis licet quibusdam deformata sit, & non-
nullis figmentis incrustata (prout à *Plutarcho*
memoratur) quod omnibus ferè *Traditionibus*,
per antiquis præcipuè, obtingit) quin aliquas
priscae & Divinae Veritatis reliquias præ se fe-
rat, non est quod dubitemus, si paucula hæc no-
stra *Annotata* ferio expendantur. Vale, & his
utere mecum.

Jo. Worthington.

A
COLLECTION
OF
EPISTLES

WRITTEN BY
D^R WORTHINGTON
TO
M^R HARTLIB.

A

COLLECTION

OF

EPITLES

WESTERN

DAUGHTER

TO
BY
A. R. V. B.

A
COLLECTION
OF
EPISTLES.

EPISTLE I.

S I R,

THE last I received from you was dated *Octob. 27.* with which came also the *Turkish MS.* of the Receipt of which (according to your Desire) I certified you in a Letter long since. When your Occasions will favour you, I should be glad to have a Line or two from you; which may be a greater Charity now, because by my being in the Country I am less able to make Compensation in the way of Intelligence.

I doubt not but you have heard of Dr *More's* Book, that it is now extant. You and some others will see it e're long. It will be thought upon Perusal to be such a Book, as the like in that kind hath not yet appear'd in the World.

Q 2

What

What he writes about *Church-Matters* in the last Chapters of the Book (and partly in the *Preface*) is of the same Moderation with several Passages in the *King's Declaration*; that some may think he transcribed part of the *Declaration*, whereas what he wrote in that kind was written many Months before.

Can you tell who those *Divines* are, that are appointed to review the *Liturgy*, and to make some Additionals in the Scripture-Phrase? The more unprejudiced and free such are, the more of Candor, Charity and Moderation they have; the more kindly will be the Effects of such an Endeavour. In the *Declarative* Matter of *Prayers* some Men too often bring in their own Opinions (and are sometimes so large and particular, as if they were making before God a *Divinity-Lecture*, or preaching to the People) and can so mingle Scripture-Phrase with their own Inventions, as if the Holy Text did countenance their Conceits: But if they would enlarge more in the *Petitionary* part (which is properly *Prayer*) there would be less Danger of wresting the Scriptures; but that the Matter of the *Prayers* would be such, as that all might heartily say, *Amen*; and be like the First and best Christians of old, who were of one Heart and of one Soul, and continued with one Accord in Supplication and Prayer, as it is reported of them in the *Acts*.

I am told that the Learned *Bochartus* of *Caen* in *Normandy* (he is known by the *Geographical* Volume published some Years since) hath sent into *England* his Book *De Animalibus Biblicis*, to be printed here. Whether the
Drift

Drift of it be to tell us only some Stories out of *Pliny* and others, of their *Natures* and *Properties* (some such thing is already done by one *Frantzius*) or more than this, to give an Account of the several Beasts and Creatures mentioned in *Leviticus* 11. *Deuteronomy* 14. and other Places, I know not; if the latter, it will then be a less vulgar Design, and a Work of more Use and Advantage.

The mentioning of this Learned *French* Man revives the Memory of *Petitus*; and prompts me to enquire about his *MS.* upon *Josephus*, whether purchased by them of *Leyden*.

In the last Week's Papers is mentioned *Britannia Baconica*, pretending to give an Account of the *Natural Rarities* of *England*, *Scotland* and *Wales*, &c. according to the Precepts of the Lord *Bacon*. I never heard of the Author *J. Childrey*. The Title is inviting; and if the Book be worthy, as it is cheap (for the Price printed is but 18^d) it is then a greater Charity to the Publick. I hear that the Price of the *Bibliotheca Criticorum* upon the Bible is for the Books bound no less than 15^l and I doubt fewer will therefore purchase it.

I have in a cursory Way (as my late Occasions would permit) read the Book you last sent me, viz. *Ratio Disciplinae Ordinisque Ecclesiastici in Unitate Fratrum Bohemorum*. Upon a further Perusal I may the better judge of it: Only this for the present I must say, That it contains what is more decorous, venerable, and agreeable with the *English* Discipline and Worship, than the bare and thin Forms in other *Anti-Roman* Churches. What the ancient Confessi-

on of the Faith of these Men was, whether as commendable as their Discipline, I know not.

Neither know I why in your late Letters the Name *Antilia* was given to that Nothing, as it now proves: And so indeed a Friend of ours always suspected that it would appear to be but Words. For my part the Design did pretend to such high Things and stupendous Effects (and yet the Causes were so hidden, and appeared so little) that I could never much build upon it, or expect an Issue agreeable to its Pretensions. Nothing kept me in any measure of supposing some Reality, but the Discourse of a worthy Friend; who if he had conversed immediately (and not *per internuntios*) would in his Sagacity have smell'd it out. Therefore the *Internuntii* have the greater Sin. Christ said of *the Kingdom of God*, That it *comes not with Observation*; not with any amusing Pomp, or pretended Magnificence (as the Designs of Men) such as affects to beget Admiration and Talk in the World. The best Things, such as are of greatest Use and Importance, and those who would promote them in the World, are more modest, more distant from pretending, from affecting the Praise and stupid Admiration of Men. *Mediocria firma. Moderata durant.* In a late Letter I wrote freely (as I am wont) of a Society more desirable (and less pretending to Wonders) which in good time may find place in the Earth; wherein the *Theoprepian* Dispositions may attract and unite such modest Souls in whom there is no Guile.

Sir,

Sir, I have troubled you with too tedious a Paper. I write freely, and therefore what I say is not fit to be communicated to all; and when communicated, the Writer needs not to be mention'd.

Ditton near Cambridge.

Nov. 29. 1660.

Your known Friend.

E P I S T L E II.

S I R,

I Received *Dec. 15th* yours of *Dec. 10th*, with the enclosed. Dr *More* went last Week to *London*. He told me, he had taken care to send to you and the other Two worthy Friends his Book. If Mr *Br.* please to speak with Dr *More* about those Passages, he will find him ready to hear what may be offer'd. Usually his Books are best at the Second reading; and when consider'd most closely: And one part of the Book does illustrate another. What he hath in the *First* Book, *Chap. 4th* and *5th*, is further cleared by *Chap. 1st* and *2^d* of the *9th* Book, and *Chap. 6* of the *10th* Book.

It were to be wish'd indeed, that it were done into *Latin* for the Information (amongst others) of those to whom *Calvin's Institutions* and some Pieces of *Luther* are Oracular; and for the humbling of many conceited *Enthusiasts*, and *Pansophical* Pretenders: Yet I suppose, there are divers beyond Sea (some Professors)

Q 4

who

who understand *English*, and make use of that Skill. When you write, it may be of good use to acquaint them with such a Treasury and Magazine of better Knowledge. If *Christian Religion* were but once freed from all those unworthy *Dogmata* which have clogg'd and encumber'd it; then would the Beauty, Healthfulness and Vigour of it be discover'd; and it would be fitted for better Entertainment in the World, and a quicker Passage through the Nations of the Earth.

I perceive, you have heard nothing of late concerning *Josephus*, or *Hesychius*. Dr *More's* Book might be fit to be perused by the Author of *Jezus Nazarenius Legislator*. If he would publish in *Latin* so much as he hath of the Translation of the *Mishnaioth*, it would be for the Use of *Christians*, that hereby might be better instructed to deal with the *Jews*. I know no *Two Designs* so considerable for such like Advantages to Christianity, as the Publishing this Ancient Body of the *Jewish Religion*, the *Mishneh*, and also the *Alcoran*, in a Language generally known, as the *Latin* is. I hear nothing of *Hottinger*, whether he be mindful of his solemn promise therein.

Dr *Castel* writes to me, That he thinks *Petræus* is yet in *Holland*; and that he hath seen *Petræus* his new *Ethiopick Piece*; viz. *Ruth*, an *Homily* of *S. Chrysostom*, and the 4 First Chapters of *Genesis* in *Ethiopick*; which was lent him by an *Embassador* to peruse. I am heartily sorry for Dr *Castel's* Difficulties; I hear that for the carrying on of his great Work he has been forced to sell part of his Estate, viz. 20^l per Annum,

Annum; and he writes that he shall be constrained to dispossess his Family of the whole Estate which his Ancestors left him, except the Work be encouraged with more Subscriptions, or by the generous Beneficence of some Great Persons. And is there no *Mecenas* in this Part of the World? None that has the Sense and Relish of what is of more Universal Influence for the Encrease of Knowledge, and deriving it to those of different Tongues and Nations? None that considers the unwearied Pains and unconquerable Industry of such laborious Persons, who waste their Health, their Estate, their All for the Good of others? I have written and spoken to some of my Acquaintance concerning this Particular, desiring them to recommend it, as they have Interest.

It seems *Antilia* was a secret *Tessera* used by that Society. *Macaria* (the Word we used in our Letters) is too good a Word for this late pretending Company. It's Event shews, it should rather (according to the Title of the Third Book of *Bentivolio*, that excellent Scheme of Divine Morality composed by Dr *Fugelo*) be called henceforth *Vanasembla*; the Pretenders usually covering their Designs with specious Shows and Expressions of Religion and Love to Mankind. It seem'd always too big for my Faith. For me and you, or any Friend, it will be most safe and prudent to mind *Epicharmus* his good Counsel, μέμνησο ἀπιστεῖν.

There is an Excellent Spirit in that Noble Lady's Letter to you. God grant you may find the good Effects of all Negotiations for you. I wish

wish your Affairs did grow into a settled Habit of Health : And the Advice of several Friends herein would be very necessary. I know not whether there may be any grounds to hope for a worthy Pension (O that we had some *Prytaneum* in *England*) There are some very considerable Masterhips of *Hospitals* ; I wish you had one of them. But your Friends at *London* can better direct about such Conveniences, than one that lives in the Country. You have many well-spoken Friends, may you have more doing Friends. So wishing an Happy Issue of all Friendly Undertakings in your behalf, and that you may see all things work together for your good through the admirable Contrivance of the Divine Goodness and Wisdom, I rest

Your

known Friend.

E P I S T L E III.

S I R,

YOurs I receiv'd last Week ; which express a great Desire of the *Catalogue* of those Peices of renowned *Spencer*, which are only mentioned, but were never yet printed. This I now give you, as it was collected out of several scatter'd Intimations of them in his printed Works.

I. A

1. *A Translation of Ecclesiastes.*
2. *A Translation of Canticum Canticorum.*
3. *The Dying Pelican.*
4. *The Hours of the Lord.*
5. *The Sacrifice of a Sinner.*
6. *The 7 Psalms.*
7. *His Dreams.*
8. *His English Poet.*
9. *His Legends.*
10. *Court of Cupid.*
11. *His Purgatory.*
12. *The Hell of Lovers.*
13. *A Sennights Slumber.*
14. *His Pageants.*

{ These 2 were promised by E. K. to be set forth with his Comment. Which E. K. was he that did comment upon *Spenser's Kalendar*.

These are the smaller *Poems* of his, besides many others in the hands of Noble Persons, and his Friends. He had for his Friends Sir *Philip Sidney* (whom, as also the Countess of *Pembroke*, he highly honoured) Sir *Walter Raleigh*, Mr *Gabriel Harvey*; besides E. K. who wrote the Comment upon the *Shepherd's Calendar*; and others whose initial Letters of their Names only are set down, as R. S. H. B. W. L. G. W. Senior, which need some *Oedipus* to discover them. But the greatest Want is of the other Six Books of that Incomparable Poem, *The Faery Queen*; of which only 2 *Canto's* and 2 *Stanza's* of another *Canto* are printed in the *Folio*.

And this is an Account of all that I have seen of his printed, except a short Discourse of *Ireland* in Prose.

The Printer in one Place intimates, that divers of his *Poems* were disperst abroad in sundry Hands; and some were purloyn'd from him

him since his going into *Ireland*. These (if not quite lost) may perhaps lie hid in some Libraries or Closets. He lived heretofore in the North of *England*; and in the South, viz. *Kent*, as is intimated by the *Kentish Downes*, so often mentioned by him.

Next to his *Faery Queen*, I should most desire to see the *English Poet*, and the *Divine Poems*: For that in his latter Years he most relish'd the more Divine Strain of Poësie, appears by several Passages in his printed Poems.

There is another Author, whose *Remains* are most worthy to be retriev'd: I mean Mr *Ainsworth*, whose excellent *Annotations* upon the *Pentateuch*, &c. sufficiently discover his great Learning, and his most exact Observation of the proper *Idioms* of the *Holy Text*; with every *Jota* and *Tittle* of which he seems to be as much acquainted as any of the *Masoreths* of *Tiberias*. I have been told that there are these *MSS.* of his, viz. *His Comment upon Hosea*, *Notes upon S. Matthew*, and *Notes upon the Epistle to the Hebrews*: Which latter he was the more prepared for, by reason of his former Labours upon the *Pentateuch*; the *Epistle to the Hebrews* being *Moses* unveil'd. Mr *Cole*, a Bookseller at the *Printing-Press* in *Cornhill*) told one, that he had once these *MSS.* in his Keeping, and thought to have printed them; but that a Kinsman (or a Son, I do not so well remember) of Mr *Ainsworth's* at *Amsterdam*, and *John Can* could not well agree, either about the Right of disposing the Copy, or the Price for the *MSS.* I have heard that Mr *Nye*, or Mr *Jessey*, knew something of these *MSS.* If they could be recovered,

vered, so they be like the other printed Works of the Author; it would be a good Work indeed, and might be of singular Use. Nay, if they be not throughout so compleated as the Author intended, yet the whole is too good to be lost or embesil'd. Perhaps you or Mr *Dury* may be acquainted with the fore-mentioned Persons in *England*; or could by some understanding Persons enquire of this Business at *Amsterdam*. If the *MSS.* can be found, and may be purchased at a fit Rate, there is no fear of being a Loofer: His other Works have always sold well, and at a good Price; and were bought by Men of different Perswasions from him; who did esteem him for his Modesty and singular Learning, and were much obliged to him for his Skill in *Jewish Antiquities*, lighting their Candle by his.

This Business I think is worthy of Consideration.

Have you any of the old Edition of *Lasitius* his History of the *Bohemian Fraternity*? I wonder that the New Edition did not take in those *Addenda*, which were printed at the Beginning of the Old Edition; and that this New Edition hath not the *Excerpta* of the 7 other Books. When this Edition is spent, why should there not be an Edition of the whole 8 Books written by *Lasitius*? that would make the Story more complete.

I receiv'd a Letter from Dr *Whichcote*, who is sorry that he cannot move abroad in your Behalf, by reason of his Illness. He has been under the Hands of Physicians and Chirurgeons. You told me in a late Letter of your Illness also. I fear
you

you do not take that Refreshment of Air and moderate Stirring in the Fields, as you should ; and that your sitting so much, or keeping within Doors, does impair your Health. The *righteous* Man must be *merciful* to his *Beast* and *Body*.

What did I heretofore talk of a *Donative*, or an *Hospital*, or some such Way ; which you wrote you were incapable of ? I think there are *Hospitals*, the Master of which is not required to be a Divine ; and if your Friends of the Council (Lord *Valentia*, &c.) could have got some such Preferment of the King, I thought it would have been for your Advantage, and without great Trouble. But if a *Donative* of, or near, 200*l.* a Year (and such there are) had been possible to be obtained for you, I know some that would have thought you more fit to be *Ordained* than divers who are ; and would have wish'd you not to have hindred your self from being capable of such a *Donative*.

You see I have exercised you with a long Letter. I will now only add, that I am

Jan. 11. 1660.

Yours affectionately,

J. W.

E P I

E P I S T L E IV.

S I R,

Yours of *Febr. 26.* came to me on *Saturday* last, *March 9th.* I thank you for *Olbia*; which as yet I have not time to read through. I doubt by what I have view'd in several Places, that there is much of Imagination in it; and that which is short of a satisfying Account of the *Reason* of our *Faith*. There are some kind of Dictates in Writings which require an easie Reader; for they being *gratis dicta*, if they be not received with a blind faith, or upon a partial Respect of Persons, signifie but little: But the pure and useful Religion needs not fear the most severe *Examen*.

I have sent you the *Verses* upon the *Questions* at the *minora Comitia* on *Ash-Wednesday* last; of these 9 several Papers you may give one to Mr *Brereton*, and dispose the rest as you think best. One of the *Questions* is in Opposition to the Master-Notion of Mr *Hobs*: I wish he would consider well Dr *More's* last Book; for I suspect Men of that Leaven have but mean Thoughts of *Christianity*, if indeed any at all.

Your Friend now in *Lowc.* may be better enabled to know, whether those Learned *MSS.* upon those Parts of the *Scripture* may be retriev'd; and he may perhaps see *Leyden*, and be certainly informed, whether *Cocceius* and *Elzevir* have procured *Petitus* his Learned Labours. It would be a great Reproach to them,
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having Notice of such a Treasure, not to purchase it; when as they may pay themselves out of advancing the Price of the Book, and thereby enrich themselves, as well as enrich the World with so useful Papers.

By your late Silence I fear'd what your last Letter doth relate, *viz.* your Sicknefs, which it seems is more than your old Malady: Wherein I do truly sympathize with you. I doubt not but you have those expert and able Men about you, which will not be wanting in what may be done by them. I had an Uncle that was sore troubled with that Palsie, who found Good by the *Bath*. The God of Wisdom and Power direct and prosper such Means as are most proper in such Cases; that you may yet bring forth Fruit in old Age, and continue to serve the Will of God in your Generation, according to that Largeness of Heart which He hath given you. But if God by Sicknefs and Pains takes you off, you must not think your self bound to tire out and over-drive your Body: And when you are thus spoken to by Providence to sit still, you may refresh your self in the joyous Reflections upon your former Labours of Love. Or if it should seem good to the Almighty (in whose Hand our Breath is) to discharge you from your Toil and Pains here, to remove you out of this lower World (which none can be fond of, nay, cannot but disrelish, if they have thoroughly tasted of the Powers of the World to come) I believe the Loss will be to others, not to your self; who may hope to receive the joyful Significations of *Engel serve bone & fidelis, intra in gaudiu*

dium Domini tui. If we be ever abounding in the Work of the Lord, there shall be abundantly ministred unto us an Entrance into the everlasting Kingdom of our Lord and Saviour. There are some who go up in Triumph into the Royal City. I remember that of an ancient Author in *Bibliotheca Patrum*,

Te ferat ad Cœlum quadriga repleta triumphos.

But I would not tire you with too much reading, if these Lines should find you ill; I wish I may hear it is otherwise. No more now, but the Assurance that I am

March 11. 1660.

Yours Affectionately,

Jo. Worthington.

E P I S T L E V.

S I R,

BOth your Letters I received; that of *March* 13. and that of *March* 26. The former came to me but a little before the latter. With the first I received the Paper of *Ominous Appearances*. That from *Dantzic* seems strange, that *Hebrew* and *Greek Letters* should be seen upon the Pikes. Did they appear so near, as that they could discern each Letter? And if they knew them to be *Hebrew* and *Greek Letters*, could they not tell the Sense and Import of them? If that

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be true of such a Letter, or Patent, left upon *Hevelius's* Table, are not the Contents known? Surely much enquiring would be upon such an Occasion.

What doth *Comenius* his Edition of *Raym. de Sabunde* prove? Is it a new Thing; or the old Book in a new Dress?

There was a Book written by the famous Dr *Jackson*, Of the *Signs of the Times* (He was a careful Observer of *Providences*) It was lent to some in his Life-time; but since his Death it cannot be retriev'd, as the Publisher of his excellent Works complains.

Your Notices about that Pacifick Paper of *El. of Mentz.* are the first I received about the Uncertainty or Fiction.

Is the 2^d Part of *Olbia* like to come out shortly? It is said to treat of the Religion, Worship, Laws, Customs, Manner of Education, &c. of that Place: The Design promiseth much Variety.

The *Post-script* of your first Letter made me sorry; the *Contents* of your second Letter doth refresh me, which mention Mr *Brereton's* Recovery: God grant it may encrease more and more. Some few Men would more be miss'd and needed in the World than Multitudes of another sort.

As for Mr *Dury's* Desire of *Josephus* in *MS.* if any such be in *Cambridge*, I will give Notice, as soon as I receive it. But upon former Enquiry none could be found. The *Oxford-Library* hath received great Additions; you might write to some there to enquire, if there be an old *Josephus Gr. MS.* in the publick or private Libraries: Or if a *Latin MS.* it might be of use. By
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an old *Latin Ignatius* in *MS.* which Bishop *Usher* met with in *Cambridge*, he found out the false *Additional*s of some *Greek* Passages in his *Epistles*.

Still it seems to me very strange, why a plain positive Answer cannot be written, whether *Cocceius* and *Elzevir* have, or have not, procured the excellent Labours of *Petitus* upon *Josephus* (the gaining of which would make the Enquiry after Manuscripts less necessary, he having consulted many) Methinks Mr *D*— might have resolved the Question ; he being upon the Place.

The Question is soon asked, whether they have bought *Petitus* his *Notes* upon *Josephus*, or are resolved to purchase that Treasure ; and when the *Press* will begin with *Josephus* ? As also whether *Elzevir* hath begun with *Hesychius* ? If I were on the Place I should think it no Labour to answer these few Particulars.

By the enclosed of *Ludolphus*, I perceive the Worth of his Spirit. If to his Skill in the *Ethiopick* Language and *MS.* he had added Travel and experimental Knowledge of the *Abyssine Churches*, what an excellent and compleat Account of those *African Christians* might we expect ? I had rather see his *History* of them, than his *Lexicon* of the Language.

What is meant by that in the News-Book, of Dr *Cowley's* Proposition for advancing Experimental Philosophy ? What becomes of the *Virtuosi*, of whom you wrote ? You say nothing of Lord *Skytt's* Business ; whether it proceeds, or doth vanish.

EPISTLE VI.

I have sent you here enclosed some *Verses* of the latter Act at the *Minora Comitia*, last Week. Had I more Papers, I should have sent them.

Pray be pleased to write a Line about Mr *Brereton's* Health. God restore yours, encrease it, give Ease, Vacancy, and Freedom.

April 1. 1661.

Yours Affectionately,

Jo. Worthington.

EPISTLE VI.

S I R,

Yours of April 2^d I thought to have answered last Week; but I was hinder'd by Sick-ness, which forced me to keep my Bed: But I thank God, it is now over. I should be glad to hear of Mr *Brereton's* Recovery.

Comenius you write was 70 Years old the 28th of March last. The *Pansophical* Design is rather for one of 50 than of 70 Years to undertake. In the Subscription to his *Epistle* to the King he writes himself, *Episcopus—solus adhuc superstes*. Why are not more of that Order ordained to keep up the Succession amongst the Brothers of the *Bohemian* Unity? Their History relates how much they were once put to it about *Ordination* for their *Ministers*. Though they are scattered, yet in some Places they are not so thin.

Yours

You write what Mr *Beal* thinks of *Olbia*. Hath he as yet seen Dr *More's* late Book of Christian Religion in all the main concerning Points thereof?

There is lately publish'd, *The Vanity of Dogmatizing or Confidence in Opinions, manifested in a Discourse of the Shortness and Uncertainty of our Knowledge, and its Causes; with some Reflections on Peripateticism; and an Apology for Philosophy*. It is a little Book in 8°. The Author *Jos. Glanville*, Master of Arts of Oxford. He is a great Valuer of *Des-Cartes* and Dr *More*, whom he often mentions in his Book; having been a great Reader of his Books. He is a young Man, and abating some Juvenile Heat, there are good Matters in his Book: As one said of the Parts of pregnant young Men, *We may guess what the Wine will be; and it will taste better when broach'd some Years hence*.

I long much to hear what Report you have about *Petitus* on *Josephus*; and about *Hesychius*.

Mr *Rust* (whom Mr *Brereton* knows; and you know him by his *MS.*) is going over into *Ireland*, to be Dean of *Downe*, being invited thither by Dr *Taylor* the Bishop; and Mr *Marsh* (sometime my Pupil, and Fellow of *Caius College*) is there already, and made Dean of *Armagh*: They are both excellent Persons, and preferr'd to these Places by the Care of the above-mentioned Bishop.

Did *Comenius* write you an Answer about that Book mention'd in *Lasitius*, viz. *Martini Kabahik (civis Litomeliensis) in Palestinam & Egyptum peregrinatio?*

Do you know, who hath Mr *Wren's* Place at *Gresham* College? I hear he is to go to *Oxford*, and succeeds Dr *Ward* in the *Astronomy-Place*.

I have no more at present to acquaint you with. So commending you to the Protection and Care of our faithful Creator, I rest

Yours Affectionately,

April 19. 1661.

J. W.

E P I S T L E VII.

S I R,

Yours of *April 23.* came safe to me: Having this Conveniency of writing by a Friend, I thought good to salute you in a few Lines; though the Time and Place where I am afford but little Materials for a Letter. Dr *More* tells me, he received your kind Letter. He is desired to reprint his former Discourses, viz. Of *Atheism*, Of *Enthusiasm*, Of the *Immortality of the Soul*, and *Conjectura Cabbalistica* on *Genesis* Ch. 1, 2, 3. and to put them all into one *Folio*; the Bookseller is urgent with him about it; and that the *Poems* may not be omitted. Some Friends here thought that his late Book of the whole *Mystery of Christian Religion* had been presented to the *King*. It containing Matters of the worthiest Importance, and treating of them in an unvulgar Way, it was thought

thought it might have been judged fit to have been presented by some Great Men; but it seems it never was. I do not perceive the Author solicitous about it, as having no Design of Ambition or Advantage to himself. But others thought the more Acquaintance the Chief have with Things of main Importance there, it might be for their own and the Publick Good. There is gone to the Press a free Philosophick Piece, which e're long will be extant. I know not the Author: It's printed for a Bookseller here. You write of one *Fimannus Gesselius* of *Utrecht* his *History*; but what becomes of his Design who undertook the Refutation of *Baronius*? I am very glad to hear that there is a *Iosephus MS.* at *S. James's*. I hope that Library will now recover many of its precious Rarities, which in the late Times were where they should not have been. I am advertised by one who hath survey'd all the Manuscripts in our Libraries at *Cambridge*, that there is no such *MS.* as *Iosephus* to be found. I am glad to hear that *Mr Brereton* is so well as to creep abroad. Is he chosen Burgees for Parliament? I perceive by the Prints that his Father is Knight for *Cheshire*. All Mens Expectations are now what the *Parliament* and *Convocation* will produce? God direct them to the Things which make for *Peace* and *Edification*.

Do you know what Learned *Mr Pocock* is about at *Oxford*? I some where heard that he was setting out an *Arabian* Geographer or Historian. What Way was there taken for spreading in the *East* his *Arabick* Translation of *Grotius de Veritate Religionis Christianæ*; that so *Mr Bayle's* ex-

cellent Charity might be render'd most effectual? Did Mr *Dury* write you any News about the *Desiderata* of Mr *Ainsworth*? he being now near the Place where he lived and died; and possibly some of his Relations may be in those Parts. There are various Reports about the *Turkish* Preparations: O that *Christendom* would be wise, and instructed, and serve the Lord with Fear: For who would not fear Thee, O King of Nations? for to Thee doth it appertain; forasmuch as there is none like unto Thee, O Lord; Thou art great, and thy Name is great in Might.

This is all at present I have to write. Commending you to the gracious Protection of the Almighty, I rest

Yours Affectionately,

May 8. 1661

J. W.

E P I S T L E VIII.

Honour'd Sir,

YOurs I had of *May 14.* but have little to acquaint you with, these Rural Parts affording nothing memorable. I stir but seldom to *Cambridge*. Dr *More* is now at *London*, he with some others of the College are there upon Business; and if the Urgences thereof afford Vacancy, I doubt not but he will give you a Visit (and so Mr *Brereton*) and may do that in Person, which you wish'd had been done before by Writing.

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It is an Infirmary that too many are not so well delivered from as they might be ; resolving often, but delaying to perform. It would make one wonder to read in *Criticks* and *Philologers* how many things they promise, and speak of several excellent Designs they purpose; but the Performances are not so large.

I hear that the Q. of *Bohemia* is arriv'd in *England*; and if so, is not that excellent Philosophical and otherwise accomplish'd Lady, her Daughter, the Princess *Elizabeth* arrived also? If she be, I believe Dr *More* would rejoyce at that good News; he having a great Esteem for her from the high Testimony of *Des-Cartes* and others concerning her; and if there were an Opportunity of his Converse with her, I believe it would be to a great mutual Satisfaction and Complacency. I doubt not but he would think it fit to present her with his late Volume, and his former Discourses; which would be most acceptable to a Personage of such Perfections as she is. She would soon discover the Worth and Usefulness of his late Volume, and judge it for the great Importance of what is contain'd in it not unmeet for the Royal Observation: And such a Person that knows how to represent the Importance thereof from a due Resentment and Valuing of the great Truths therein, might be best Instrumental to so good a Purpose. I was glad when I read that one in whose Friendship you have an Interest, was created *Earl of Anglesey*.

That little Tract which I wrote to you was going to the Press, was not a Philosophical Piece, but (as I am since better informed) relates

lates to Theology : And it is designed for a Defence of some Opinions for which *Origen* was blamed. I do not know the Author, nor what the Performance is : But he engageth to consider such Arguments as are *Paradoxal* according to common Esteem and Apprehension ; when the Book is finish'd, I shall, according to your Desire, give you Notice of it. I did not hear of any such New Discourses of Mr *Boyle's*, till I received your Letter : But since I hear they are much desired, and enquired for, at *Cambridge*. As I enquired in my last how his charitable Design towards the *Mahometans* was directed, (I meant the Communicating of the *Arabick* Version of *Grotius*;) so I would desire to know what became of the *Armenian* Priests at *Amsterdam*; was the Bible printed there in that Language for the Use of the *Armenian Christians*? I suppose Mr *Bog. Chylinski's* *Lithuanian* Translation is in the Press at *London*; if not finish'd. Do you know whether those 4 Maps (I think there were but 4) which are in the *Dutch Bible* (but left out in Mr *Haak's* Translation) may be procured? If so, I should buy them for a Friend. In some former Letter you advertised, that *Chelsey* Coll. was granted to the *Earl of Newburgh*; What Use is it designed for? It is a Place near *London*, very accommodate to the Purposes of a little retired Society. What is the Oeconomy of *Dulwich* College, not far from *London*, in *Surrey*? You have heard of it, I doubt not. Mr *Sam. Craddock* intended to be in *London* this Month, perhaps you may have seen him. Thus much for the present: I must return to Business which abides

abides me in this Place. With all true Remembrances to you I conclude

May 20. 1661.

Yours Affectionately,

J. W.

E P I S T L E IX.

S I R,

Yours of *May 28.* I received. By this time, I suppose, you or Mr *Brereton* may have seen Dr *More*; who is at *London*.

I was told by one, that he saw the *English Translation of the Ratio Disciplina, &c. fratr. Bohem.* I do not find, that Mr *Comenius* hath answered those *Queries* which I wrote to you about, in relation to that Book.

In my last Letter I wrote to you not only about the *Arabick Version of Grotius*, (as formerly about the *Arabick Fiction*) but also I wrote about the *Lithuanian Translation of the Bible*; whether it be printed in *London*, and disperst; and also (which I more consider) the *Armenian Translation of the Bible*, which you wrote some *Armenian Priests* were taking care for at *Amsterdam*. I intend as soon as I can procure Time to send you a Collection of *Turkish Proverbs*, done into *Italian*, and thence into *English*; in all the Three Languages,

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When you write to Mr D. you may signifie, That though I was informed by one, who professed to know all the MSS. both in the Publick Library and in College-Libraries, that there was nothing of *Josephus MS.* in any; yet I was willing to take a Journey to *Cambridge*, and to search with mine own Eyes; and in the Publick Library I found a MS. of *Josephus* his *Antiquitates Judaicae*, in *Folio*, fair written in Parchment in a great Letter: Yet not of all, but of the 1st Ten Books; and not in *Greek*, but in *Latin*. When written and by whom, because it wants the End of the Tenth Book, and is torn at the very Beginning, I could not learn. I know not of what Use this Notice may be: But you know BP *Usher* made much Advantage of a *Latin* Translation of *Ignatius* he found in a College-Library at *Cambridge*. The *Latin* Translation shews what the *Greek* then was. The Book might soon be run over: Or if any dubious Places in those Ten Books be desired to be searcht for in this *Latin* MS. to see how they are here; there might be an Answer return'd without any great Delay.

Doth not *Borellius* live at *Amsterdam*? And is he known to Mr *Dury*? If so, could nothing be done about the *Spanish* Version of the *Mishnaioth*? It seems by his Letter to you, that he looks upon it as too chargeable and too troublesome a Work to undertake the Printing of the *Mishnaioth*; because it must be done into *Latin* (whereas the *Jew*, he used, did it all in *Spanish*) and there are added the *Rabbinical Commentaries*. But I have advis'd with some Learned Men about it, who think it far more desirable to
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leave out those *Commentaries*, which are bulky and swelling. If the *Mishnaioth* alone were printed in *Latin*, it would be more useful: And I believe it would help off his *Hebrew* Edition of the *Mishnaioth*, which did not sell. But instead of those bulky *Commentaries* or large *Excursions*, there might be some short *Notes* upon such Passages as most need them, taken out of *Maimonides*, who hath in a more facile and clear Way explained the *Talmud*. There are Scholars enough in *Holland* that could turn the *Spanish* into *Latin*; and being revised by some that understand both the *Hebrew* and the *Translations*, the Work might come forth with good Advantage.

If it may not be undertaken there; I would hope that some in *England* would not be averse from a Work that may be of so much Use: For if *Christians* would more knowingly and pertinently deal with *Jews* and *Mahometans*, they should be acquainted with the *Mishnaioth* and the *Alcoran*.

Have you seen a little Book lately printed at *London*, called, *The Ancient Liberty of the Britannick Church*, &c. the Author Dr *Basier*? By the Letter of his at the End of the Book (which Sir *Rich. Brown* saith, he always read as a kind of 29th of the *Acts of the Apostles*) you will see how great a Traveller he has been in the World; and that he designed his Travels to Religious Purposes. He conversed with the Patriarchs of *Constantinople*, *Antioch* and *Jerusalem*, and with *Armenian* Christians: And in his Travels he collated the several Confessions of Faith of the several sorts of Christians, which he had with him

him in their own Languages. He endeavoured to dispose the *Greek* Christians to a Reformation of some grosser Errors amongst them. Whether he be living and return'd to *England*, do you know? I suppose Mr *Dury* hath heard of him. I remember when he commenced D. D. in *Cambridge*, many Years since. Scarce any one is so able to give an Account of the State of *Christendom* as this Doctor; if he be living, and vacant, and encouraged to publish his Travels.

I am now weary with writing; having been weary before by my Church-Labours this Day.

Yours,

June 3. 1661.

J. W.

E P I S T L E X.

Honour'd Sir,

I Wrote to you last *Monday* a large Letter, which I hope came safe to you. The Occasion of this my 2^d Letter is to convey Mr *Wray's* Letter and his Book to you. You will find your self remembred in p. 87. toward the End of the Book. It was not my Happiness to meet with him till the last Week. He told me that he had Thoughts heretofore to have sent you his Book; and nothing hinder'd but Modesty, he being a Stranger to you. He is a Per-

Person of great Worth; and yet humble, and far from Conceitedness and Self-admiring. He is a conscientious Christian; and that's much said in a little.

I know not how much the Book is known; the most active Booksellers, *Allestree* and his Partners, at the *Bell* in *S. Paul's Church-yard*, bought all the Impression of one in *Cambridge*, for whom the Book was printed. You will find a great deal put into a little Room; some Observations concerning *Plants*, &c. of his own; some from his Companions in those *Botanick* Studies; The more particular Explication of *Willows* and *Sallows*, and distinguishing them into *Ten Species* (p. 142.) not done by others before him; besides the *Observations* concerning *Plants* out of Authors of best Note, and upon good Experience. The *Explicatio nominum Authorum* is an Historical Account of Men famous for *Botanicks* in several Ages, and of their Performances. The mentioning the several Names of one and the same Plant in several *Herbals*, is of great Use to the Reader, as it was a Work of Labour to the Composer. The expressing of the many little Appurtenances to Plants required one of a great Perfection in the *Latin* Style; and you will find the whole properly expressed.

I believe he hath Thoughts to publish a *Phytologia Britannica*. He hath made good Preparations for such a Work; but he is not hasty to publish it, as he was not to publish this *Phytologia Cantabrigiensis*; he would spend more Time about considering it. I wish other Writers would express the like Care, Exactness and
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Caution about their Books. If others in *England* that have discover'd in their particular Counties any thing remarkable, would candidly impart; such Communications might contribute to its Perfection, and to the Publick Advancement of this part of Learning. Where you know of any Persons that have made such Observations, you will not fail to sollicite them. He commends one *Jonquet* (a Doctor in *Paris*) for a copious *Collection* of *Plants*, publish'd not long since.

I have now opened a Way for your Correspondence with Mr *Wray*. Whatsoever you or any have to impart, will be well received and made good use of by him. In short, I think there are not many that have attain'd to so great a Knowledge in this part of *Natural Philosophy*; which he is still adding to. He hath a little Garden by his Chamber, which is as full of choice things as it can hold: That it were Twenty times as big, I could wish for his sake. God grant him Health, &c.

No more now, but that I am

June 10. 1661.

Yours,

J. W.

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EPISTLE XI.

S I R,

BOth yours (of *June 4.* and *June 11.*) I had; that of *June 4.* I received not till *June 12.* I suppose you have received both mine; in the former of which I answer'd yours of *May 28.*

I am glad that Mr P. hath gotten that Living *sine curâ* (it is a *Donative*, I suppose) and I wish it might prove to be of a good Value, and that the *Vicaridge* under it be well endow'd also. I have often wish'd you the like; or else the Mastership of some *Hospital*, which (maybe) is more convenient. I am sorry you have not found such Proofs of your Interest in that Great Person, as you expected: He, and some others you know might be (and those that are Great should be) *Εὐσεβέται*; and abound in such Instances of Goodness, as to be able humbly to say with the Publick-spirited *Nehemiah*, *Remember me, O Lord, concerning this also.*

Dulwich College is not far from *London*; it consists of a *School* and an *Hospital*, and was founded by one *Allen* (if I mistake not) that had gotten an Estate by the Stage: But I cannot give you so particular an Account of it as is fit.

I suppose Mr S. *Cradock* is now in *London*. He called upon me here in his Journey to *Suffolk*; whence he intended to return to *London*. God hath provided for him a large Temporal Estate, left him by a Relation of his who died a Bachelor.

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Mr

Mr *Rust* is lately gone out of *London* for *Ireland*; he goes in the Ship with the Lord *Conway*. By the News-Book I perceive Dr *John Finch* (the Lady *Conway*'s Brother) is Knighted by the King: He was Dr *More*'s Pupil, and one of excellent Improvements when at *Christ's College*; and he hath gain'd much Reputation abroad. He is furnished with all Things convenient for the making Experiments in the Way of *Physick* by the Duke of *Florence*.

What doth the Society at *Gresham College*? Dr *Cowley*'s Book of *Proposals* for the Founding a *Philosophical College* is dedicated to them. Because you write nothing of the *Antilian Society*, I suppose the Smoak is over.

I was glad of the last Clause in your Letter about Mr *Patrick*. Dr *Whichcote* writes he found him most ready upon Intimation given. I formerly wrote to you about those useful Books published by him.

Last Week Mr *Wray* was with me. We went to view the Herbs in the Fields near us. He is perfectly read in the Book of Nature; and all is easie to him. In his Travels in *England* (I perceive by his Discourse) he took Notice of what *Rarities* did occur; and observed more than the *Plants*.

The Letter about *Origen* was extant last Week; but I have not read it.

The Remainder of my Letter is to acquaint you with a strange remarkable Story; which I hearing of a while since, procured one to write to his Friend at *Kendal* in *Westmoreland* about it; and the Account he gives, is in this Letter.

Sir,

S I R,

“ I received yours; in Answer to which I
“ give you this Account of the Business you
“ write about.

“ The Woman (who is about a Mile from
“ this Town) about Fifteen Years since buried a
“ Child whom she dearly loved, and return-
“ ing home, expressed her Discontent in these
“ Words [That God had now done his worst to
“ her that he could]. She continued well a
“ good while after; but within a Year she fell
“ into a deep Melancholy, which brought her
“ into that Condition wherein she now lies; and
“ in which she hath continued Fourteen Years.
“ I went about a Year since to see her; and had
“ this Account of her, besides what mine own
“ Eyes informed me of her: She eats not any
“ thing, only 2 or 3 Spoonfuls of Milk each
“ Day before Twelve a Clock; (for after that
“ Hour she will eat nothing.) She hath no Eva-
“ cuations. Her Body is much worn (except
“ her Face, which is somewhat fleshy and fresh)
“ and as cold as Clay. She moves not ordinari-
“ ly, but as she is moved by others. Yet twice
“ she leapt out of Bed, and was met out of the
“ Chamber upon her Hands and Feet; which
“ was occasioned the one time by an extraordi-
“ nary Noise of an *Hue and Cry* passing by; and
“ the other time by a sudden breaking in of
“ Light, the Curtain of the Window falling
“ down. When I was with her, one took her
“ by the Hand, and she endeavoured to bite
“ him. She sometimes groans much. There
“ is an unpleasing Smell comes from her; yet
“ not so bad as might be expected. They have
“ for-

“ formerly had Physitians, and (lest any Means
 “ should be wanting, right or wrong) Popish
 “ Priests and Conjurers; who have told them,
 “ ’tis a mere Corps kept in its Form by the
 “ Power of the Devil; and that it may con-
 “ tinue so till *Domes-day*. I have advised her
 “ Husband to take 2 or 3 Physitians, and make
 “ what Observations they can of her, and send
 “ them to some eminent Physitians in *Lon-*
 “ *don*, &c. for their Judgment of her, and their
 “ Advice about her. But her Husband is care-
 “ less; and she is scarce taken notice of, nor
 “ spoken of hereabouts. Sir, If in any thing I
 “ may be further serviceable to you in a further
 “ Discovery of her Condition, none shall be
 “ more ambitious to be commanded by you, than
 Kendal, May 28. 1661.

Your &c.

Thus have I given you a *Transcript* of that Let-
 ter. I suppose they are poor, and therefore neg-
 lected the more. If you, or any worthy Person
 to whom you communicate this Story, shall sug-
 gest any Particulars fit to be enquired of, I shall
 take care that a Letter be sent about them to
Kendal. So strange an Occurrence doth not or-
 dinarily happen. Those who are inquisitive
 and ingenious might perhaps make good use of
 this Occasion. If some such Persons did see her
 while she is alive, or dissect her when dead, they
 might haply discover that which would be worth
 their Pains. If such an Occasion be omitted,
 the like may not occur in their Days.

June 24. 1661.

Yours, J. W.
 E P I-

E P I S T L E XII.

S I R,

Yours I had of *June* 26. I have been a Journey and returned the last Week. I received with yours 2 Papers enclosed; one of Mr *Dury's* Business, the other of *Monsr de Bill's* Design. I have sent you now the *Questions* disputed on at the late *Commencement*; If I could have got them all together sooner, I had sent them sooner. That which I wrote of Mr *Cradock*, is not a New Acquisition; but that which befel him some Years since.

Mr *Wray* is now beginning a Journey into the *North*, through *Yorkshire* to *Berwick*, and perhaps as far as *Edenburgh*: He intends to return about *Sturbridge-Fair*; he hath an Office in the College that will not let him stay out long. He tells me of one Dr *Morison*, that hath the Care of the great *Garden* now preparing in *S. James's Park*; (he was formerly over the Duke of *Orleans* his *Garden*) and that there is a *Souldier* (sometime belonging to *Lambert*) who, having taken a great Affection to the *Botanical* Studies, hath arrived to a very great Knowledge in Plants; and is sent by Dr *Morison* into several Parts beyond Sea, to make a Collection of what Plants may further the designed Perfection of that Garden. But why do I write so particularly about this *Garden* (and many more Things I have heard, as of the many Thousand *Lime-Trees* that are to be sent over) when as

S 3

you

you live near the Place, and may be a frequent Spectator of what is there already.

I hope Mr *Wray* will meet with some new Discoveries in his Travels, which may help towards the further furnishing of *his* Garden; which though it be but a little Spot of Ground belonging to his Chamber in the *College*, yet hath at least 700 Plants in it. Such Travels are also necessary for one that with Care and Exactness designs a *Phytologia Britannica*. I wish him to be as full at least (if not more large) in some pertinent Observations upon such and such Plants, as he is in the *Phytologia Cantabrigiensis*; for methinks such portable *Phytologies* as have only the *Latin* and *English* Names (without any choice *Notes*) are but lean and imperfect Things.

By this time perhaps you may have heard from Mr *Dury* about *Vita Davidis Georgii*, *Ainsworth*, *Josephus*, *Petitus*, &c. I hear that Dr *Basier* is alive, and is returning for *England*; and that the (now only vacant) Bishoprick of *Lichfield* and *Coventry* is reserved for him: In such Travels as he hath gone through, he cannot but have many Materials for a more particular Historical Account of the present State of *Christendom*. Doth *Hottinger* write to Mr *Dury*? Doth he punctually perform what he hath publickly promised in Print (and that without Delay) about the *Alcoran*?

I have desired Two Friends of mine, of good Standing in the University, now that they are gone into the North, to take a Journey to *Kendal*, and inform themselves about those strange Things related concerning the *Woman* there; of which

which I wrote to you in my last Papers. If I were in the North, I should not think it tedious to go out of my Way upon ſuch an Occaſion.

There is nothing lately printed at *Cambridge*, but a *Sermon* of Dr *Colet*, preach'd an 150 Years ſince to the *Convocation*, (wherein he ſpake plainly of ſome Abuses then) together with his *Life* out of *Erasmus*. Dr *More* is lately return'd. I hope to have ſome Diſcourſe with him to Day; as alſo with Mr *Barrow*, who preach'd a *Sermon* at the *Commencement*, which was Practical, and much commended. He is *Greek Profeſſor*, as I have perhaps heretofore told you. This is all for the preſent that I have to acquaint you with. With all hearty Remembrances I conclude

Yours Affectionately,

July 13. 1661.

J. Worthington.

E P I S T L E XIII.

S I R,

TO yours of *July 26.* (which I received with the enclosed Papers of Mr *Beal* to you) I could not answer ſo ſoon as I deſired; in regard I was not furniſhed with Matter of Intelligence worthy of imparting. There is little of this kind grows in Country Villages: It is for thoſe that reſide in Publick and Populous places to a-

bound in such Communications. I expected indeed to have received from some Persons that are gone Northward a further Information about the *Kendal-Woman*; and then I should not have delayed to have written to you: But I hear that one of them had not the Hardiness to go so far Northward to enquire; I hope the other will. That Paper which I sent you about her, was communicated to a Dr of *Physick* also; who purposed to shew it to the *College of Physicians* at *London*.

There is a *strange Story* of a *Woman* that denied she had such Money, and wish'd, if she had it, that she might sink into the Ground; She sunk some Yards into the Ground, and was digged out dead: It was not long since in *Derbyshire*. But the Particulars of this Story I have not yet: Nor of another concerning a Man who was a confident *Atheist* (he had been a Scholar) and that very Day wherein he had said to his Companions, *This Day I deny Providence*, he was met and killed by one, that came from a drunken Meeting with a Resolution to kill the First he met with. But perhaps you have heard of these Stories.

I have endeavoured to compensate, or supply, my Penury of Intelligence, by sending you a *Semi-Century of Turkish Proverbs*, explain'd by *Italian* and *English*. They are far fetch'd; they came from *Constantinople*, being imparted to a Friend by one of the *Seraglio*. You will see whether, according to our Proverb, *That which is far fetch'd is good for Lords and Ladies*.

I remember that some Years ago you wrote of one Mr *Alexander* (if I mistake not the Name) who had made a large Collection of *Proverbs*, purposing to print them; what is become of that Design? It is no trivial or inconsiderable Thing, but of very much Use, if done with Care and Judgment. I think you wrote, that he purposed also to comment largely upon them; which Design I believe will but dull the Book. Some *Proverbs* alluding to particular Customs, &c. need an Explication; but very short, as the *Proverbs* themselves are short. So *Torriano* did in short explain some of the *Italian Proverbs*, which would else have been obscure to any but *Italians*. Must all the Pains Mr *Alexander* hath taken be lost? Or is he tired out? If so, it would be well he would communicate his Collection to those who will go through.

Mr *Howel*, in his late *Dictionary* of Four Languages, hath an *Appendix* of *Proverbs*, especially of the *Old Sayings* of the *Welsh*: This *Appendix*, or Second Part of the Book, would sell well, if it were not printed with the *Dictionary*, which is not so desirable.

I hope you have visited S. *James's* Park, and that little Intelligence of the Garden, I gave you, is grown up and encreased by your own Observation. Dr *Whichcote* being lately come into these Parts, tells me that Mr *Breton* went last Week to *London*, and that he purposed to visit me in his Return.

This

This is all for the present ; and I am also quite weary with writing out that large Paper of *Turkish Proverbs* (for I have no Scribe here) but I am not weary in expressing my self as I am able,

Yours to serve you,

Aug. — 1661.

J. W.

E P I S T L E XIV.

S I R,

YOurs of *August 10.* I received this Week ; by which I understand that my last, with the enclosed *Semi-Century of Turkish Proverbs*, came safely to you. As yet I hear nothing more about the *Kendal Woman* ; but as soon as I receive any such Intelligences, I shall not delay to acquaint you therewith.

I thank you for writing about *Blesdikius de Vitâ Davidis Georgii*. The Reason why it is desired, is a publick Good ; a worthy Person being to write against *Enthusiasm*, who hath seen his Life set out by those of *Basil*, might make good use of a further Discovery of *David George*.

If Mr *Dury* be so well acquainted with young Mr *Ainsworth*, he might (it may be) borrow those *MSS.* of his Father's, which relate to the *Explication* of some Parts of *Scripture* (if there be any upon the *Prophets*, or the *New Testament*, they are most desireable) and by viewing them

them he might judge of what Moment and Worth they are. Sometimes there are many useful Things buried in the unpublish'd *MSS.* of worthy Men, which are represented as imperfect and defectuous by those that would hereby excuse themselves from that Labour and Pains, which the Works of their deceased Friends might justly challenge. And if such Things were in the Hands of some who are trusty and ingenuous, they would not be lost to the World; nor would they that impart them be forgotten, but be considered according to the Worth of them.

I hear no more concerning S. *James's* Garden. My former Intelligence I had from Mr *Wray*; and he from Mr *Willoughby*, whom he quotes in his Book. Mr *Wray* is not yet returned from his *Northern Journey*: He is expected before the middle of *September*; and then I shall hear what *Discoveries* he hath made. In your former Letter you wish'd me to tell him, that you expected from him more than bare *Nomenclatures*. He was gone before that Letter came. But I needed not to advertise him thereof: For he intends to insert such *Observations* as he thinks worthy to be imparted; and in the *Phytologia Cantabrigiensis* he hath given Proofs hereof. If you have read it, you may observe, that he doth adjoin such *Notes* and *Observations* as he thought proper; besides the laborious Enumeration of the several *Names* by which the *Plant* is described in several *Herbarists* (which is more than the setting down one *Latin* Name to the *English*) And that he hath been *Critical* as to some; in *All* short (for the *Reader's* Accommodation) but not impertinent.

I am very glad that Mr *Borel* hath exprest so much Resolution to see the Whole perfected. I was the more inclined to write so as I did, because your last from him represented the Work as too great to be finished. So that it be done, though with those larger *Comments*, it will be very acceptable; but others are still of the Mind, that it needed not to have been made so bulky. It is fit that those who are engaged in such Undertakings, should please themselves; and I wish all Success and Encouragement to such Persons of Publick Spirit and Goodwill towards Men.

You know Mr *Moses Wall*; doth he live in *London*, and visit you? There is a short *Treatise of the Temple of Jerusalem*, written in *French* by a Jew (I think *Leo Modena*) If you see him, I wish you could borrow it of him. If it be such as I think it is for Exactness, it would deserve to be done into *English*.

What you write of Mr *Ogilby's* Pictures for the *Bible*, is that which was spoken of last time I was in *London*. The *Bible* was printed at *Cambridge* in 2 *Folio* Volumes, a large Paper and Letter; and presented to the *King* at his first coming to the *Chapel at Whitehall*.

What you write in the *Post-script* about Mr *Worsley* (to whom, I pray, return my Remembrances) That he told you the *New Testament* is extant in *Hebrew*, is rare News. You do but hint it. One would desire to know such Things more particularly. Is it printed? Where and when? What is said of the Edition? Where was the *Hebrew* Copy found? Who had the *MS.*? There is indeed extant of the Gospel
of

of *S. Matthew* in *Hebrew* one Edition by *Munster*; and a better by *Mercer*; but neither of them thought Authentick. What is therefore the Reputation of this *Hebrew* Copy of the *New Testament*?

What *Mr Beal* writes of the *Sicknesses* in the *West*, may in some measure be parallell'd in these Parts. Very many, both in Towns and Villages, fall sick; but it is not so Mortal, except to old Folks. I live in a Village where scarce a Family escapes; and many are long in Recovery. I see and hear of many near me that are visited. I thank God, but one (a Servant) in my Family hath yet been sick; and he is now creeping abroad.

Dr More is revising his *Philosophical Treatises*, which are to be published in *Folio*; but it is not fit that it should be divulged, because the Bookseller may think himself prejudiced in the mean time. Is there no more News about the *Princess Elizabeth's* coming into *England*? Something concerning *Cartesius* *Dr More* will add besides his *Epistles* to him; which were printed at *Paris*, but with above an Hundred Faults in them.

You told me, you would take notice of *Dr Cowley's* Design of a *Pansophical College*: The Book was dedicated to the Society meeting at *Gresham College*; I do not hear it hath taken any Effect.

'Tis late at Night; and my Paper is filled. I conclude with the Assurance that I am

Aug. 22. 1661.

Yours Affectionately, J. W.

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EPISTLE XV.

S I R,

I Had both yours ; the latter of which was an Answer to mine of *August 24.* The *Post-script* did acquaint me with what I have long desired (and have heretofore written to you about) viz. The New Edition of *Eusebius* by *Valesius*, a very Learned Man, as may appear by his *Notes* upon *Ammianus Marcellinus*, published by him not long since. Hath he set forth all *Eusebius* his *Ecclesiastical History*, or that part only *De vitâ Constantini*? For he wrote to Bishop *Usher* about his Assistance in that part of *Eusebius*. That of *Lucas Dacherius*, if it be a faithful Collection and Edition of *MSS.* is a most acceptable Work.

If you consult your *Catalogue* of Books printed in *Holland*, *Anno 1642.* you may see by whom, and for whom, *Vita Davidis Georgii* was printed ; which may better direct to the procuring of it. It was put to the Press *ex Museo Jæ. Revii*, who was no Friend to the Fancies of *David George*.

Mr *Wray* is not yet return'd from the North ; I sent Yesterday to enquire ; he is expected the next Week.

I never saw that Tract of *Leo Modena's* of the *Temple*, in *French*, but in Dr *Cudworth's* Study ; and he told me it was Mr *Wall's*. The Author wrote also a Tract in *Italian*, *Of the Customs of the Jews*.

Mr.

Mr Oldenburgh being at *Leyden*, I presume he might hear something of *Josephus*, and of *Hesychius*, whether either of them be in the Press; both the Books being so very considerable, would easily invite one upon the Place to such an Enquiry.

I long very much to see *Buxtorf's* new Edition of the *Hebrew Bible*, and his *Critica Sacra*; which by the time they were first put into the Press, one might hope to be finished and brought into the World. I was in hopes, when you first mentioned the *New Testament* being extant in *Hebrew*, that it signified more than a late Production of one *R.* If it be he that went about teaching those that knew not *Latin* to construe *Hebrew*, I am not solicitous about enquiring any further after it. To perform this Undertaking well, requires the best Labours of one thoroughly acquainted with the *Hebrew* in the *Old Testament*, and in the *Jewish Records*; of which several Proofs are given by the late more accurate *Interpreters*. Among the several *Translations* of the *New Testament* published in Two Volumes by *Elias Hutterus*, there is an *Hebrew Translation*. I was in hopes, that the *Evangelium Nazaraeorum* (or *Evangel. secundum Hebraeos*) had been discovered; out of which *Ignatius*, *Justin. M.* *Clemens Alex.* *S. Jerom*, &c. quote some Passages not extant in our *Greek Copies*.

Your other Letter gratifies me with the Communication of an *Angelical Vision*, as is supposed. He that wrote to you about it on *August 9.* it seems was not firmly perswaded of it, nor much solicitous about it; for then he would not have written in the End of the Letter as he doth, viz,

viz. [*Whether this Matter of the Vision be true or no, that the Man hath seen, is not material to me*]. For the second Letter of *Aug.* 16. it is more particular; yet not so particular, but that many Things would be enquired after, before one may give a Judgment upon the whole. Perhaps that Relation of his Message written with his own Hand to a *Lutheran*, may inform more particularly; or that Writing which he intended to send to the Consistory of *Amsterdam*. That *Sins many and grievous reign in those Parts*, is a most clear and sad Truth (Although one of the particular Sins mentioned by the *Old Man*, viz. *their persecuting one another for Differences of Religion* (he had before spoken of the *Reformed*, the *Lutherans*, the *Anabaptists*, the *Papists*) is not so clear; there being a Toleration of Men of several Perswasions in those Parts.) And *that God's Judgments will follow upon such Sins* (without Repentance) is a clear and experienced Truth: We see it in the Punishments of the *Jews* by the *Romans*, and before by *Nebuchadnezar* and the *Chaldeans*; as also of the whole World in the Days of *Noah*: Yet when Christ warned the *Jews*, he tells them of the Time, viz. that within *that Generation* (about 40 Years, as *Jonah* gave Warning of the Destruction of *Niniveh* within 40 Days) the Sword, Famine, &c. should destroy them *Matth.* 24. and the Prophet *Jeremy* doth particularize the Time and Persons that should destroy; and *Noah*, the Preacher of Righteousness, gives Notice of the Time, after 120 Years: But the *Old Man* of *Friseland* is cautious; and doth not particularize the Time, nor the Nation that should come with the devouring
Sword

Sword against them. It hath been the ill Hap of many heretofore, that have attempted to act the Part of *Prophets*, to see their *Prophecies* prove false, by setting the Time too short: Others more cunningly have set the Time further off; and so distant, that in all Probability they would be off the Stage before it was fulfilled. Yet I do not judge any thing of Deceit to be at the Bottom of the Old *Frizlander's* Story; if he be a Man of known Integrity, and one in whose Spirit there is no Guile. But some well meaning Men have through the Strength of Imagination and Melancholy thought as great Matters as this *Old Man* hath spoken of. Whether this be his particular Case, except one had a very particular Character of his Temper, and of his Course of Life; and knew well that he is free from Craft and Design, as also from the being made a Tool or Instrument to serve the Designs of others; I say, except there were a more explicate Knowledge of these Things, one cannot so well determine. I shall only add, what one suggested at the reading of this Narrative, viz. "That the Angel said, *That the Gospel was truly preached in those Lands, &c.* This (said he) is such a Confirmation of their *Doctrine*, as is not usual. There was a *Synod* at *Dort* which agreed upon such a *Doctrine*. The *Remonstrants* and *Lutherans* thought that the *Synod's* *Doctrine* was not a *Doctrine* according to *Godliness*; and that the ancient Fathers and Holy Men in the Primitive times had other Thoughts of God; and will hardly be persuaded that an Angel from Heaven should give an Attestation to the *Dort-Doctrine*. This and

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another Passage in the Story made Things seem more doubtful; which perhaps may better be understood, when a more particular Relation shall be published. There is mention in the Letter of one Mr *Rulice*, and another Minister, Mr *Schotanus*; of what Perswasion are they? With the latter of these the *Old Man*, it seems, was well acquainted.

Thus you have a plain Answer to that part of your Letter; and as brief as I could. The like Plainness I shall use as to your other *Enquiry*: For I love not any tedious *Ambages*, or sonorous Expressions; which are certain Arguments of a poor *Pedantry* of Spirit; they have indeed λόγος σοφίας, and may amuse the Unskilful, but signifie little to those who in *Understanding* are *Men*. Your *Enquiry* is, What I think of *Otto Faber's*, or rather *Van Helmont's* Notion, [That a *Good Angel* never appears *barbatus*; but if an *Angel* appears with a *Beard*, it is an *Evil Angel*, for such and such Reasons mentioned]. I was very desirous to know what they were: I have not the Book here, but I sent to a Physician (and a Chymist) to send me an Extract of that Passage in *Helmont*, which amounts to this; [That *Adam* was primus castitatis infractor virginisque stuprator, and therefore as *Cain* the first *Homicide* had a *Mark* set upon him, so *Adam* the first *Fornicator* and *Ravisher* had a *Mark* set upon him, viz. a *Beard*, that he might be like to that *salacious Creature* the *Goat*]. Not to detract from *Van Helmont* in any deserved Matter of Praise for his *Chymical Operations*, yet I think that his κριτήριον in this Particular (and as to some *Philosophical* Notions about the *Soul*, to name no others)

others) was very much enfeebled, and out of Order. I forget not what Dr *More* hath prudently observed concerning *Philosophical Enthusiasm*; and it is easie to observe how that Men (especially if they would *altum sapere*, and seem *Some-bodies* in the World) may have very odd and extravagant Conceits in some Points, who yet in other Things may be sober and useful, and not injudicious. When he saith, *That Adam was the first Fornicator, and did ravish Eve; who was very unwilling (and therefore she and Women have no Beards) That Adam first locutus est illecebras, and afterwards Minas, fell from speaking her fair, to the threatning of her, if she would not lie with him:]* Is not all this to dictate magisterially? (a thing very unpleasing to the ingenuous and free Pursuers of Rational Knowledge) as well as when he saith afterwards, *[That Adam before he ravish'd Eve had a most sweet Treble; but afterwards his Voice brake, and became hoarse; and that's the Reason why the Voice changes circa juventutem.]* Both Scripture and Philosophy give us other Accounts than *Van Helmont* doth in that *Section 34*. The Story is so clear in *Genesis* of God's giving *Eve* to *Adam* for a *Wife* and *meet Help*; of God's blessing them, *Be fruitful, and multiply, &c.* that I need say no more. And when Men tells us confidently such *Particularities* as are not in the *Sacred Story*; we are to ask them, Whence they have their *Doctrine*, and who revealed to them such particular *Supplements* to the *Holy Text*? But if they speak what is plainly cross to the unforced and easie Meaning of the *Text*, we are not to value it. There could therefore be no such Reason (there being

no such preceding Rape) for *Adam's* having a *Beard*, and *Eve's* having none. Philosophy doth easily give us an Account, why *Men* have Beards rather than *Women*; and why about such a time Hair begins to sprout forth in the Chin, and the Voice to change; which need not be imputed to *Original Sin*, and to *Adam's* knowing of *Eve*. I need not insist on his Commendation of *Eunuchs*, who therefore are *barbâ destituti ut pueri*: For notwithstanding the Discipline exercised upon their Body, that they have not cut away their lustful *Affections*, several Testimonies might be brought out of History. What did *Van Helmont* think of some *Women*, that when grown in Years, and furthest from the salacious *Goatish* Qualities, have had *Adam's* Mark, viz. a *Beard*? And the Voice then grows hoarse as they grow into Years. You may remember that in *Levit.* 21. God forbade the *Levites* to shave off the *Corners* of their *Beard*: And one would be prone to think that if to have a *Beard* were to wear God's Mark of *Adam's* Uncleaness, he would rather have enjoined the *Levites* (who were in an especial manner near to God) to have shaved off not only part of, but all their Beards; and therein, as in other Things, to be separated from the People; nor should we have read of the *High-Priest's* *Beard*, (as we do in *Psal.* 133.) that a Person so high and sacred as *Aaron* the *High-Priest* should wear so disgraceful a Badge. To this might be added, that often in the *Prophets*, the cutting of the *Hair* and shaving off the *Beard* is represented as proper to *Mourning* and *Humiliation*, and is join'd with putting on of *Sackcloth*, &c. which supposeth the *Hair* and *Beard*

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to be *Ornaments* (as well as their better Apparel) and therefore fit to be laid aside in time of Publick Calamities. But of this enough: Not out of love to a *long Beard* (which I desire not) nor out of a Desire to contradict *Van. H.* but because you importune me to write about it, have I enlarged thus much. As for *Van. Helmont's* Inference, [That *therefore no Good Angel* ever appear'd *barbatus* ;] I do as little believe it, as that the *Good Angels* are like little plump-cheek'd Boys, as the Painter makes them. I will not trouble my self in turning over Historical Books about this Matter ; but for the present content my self with *Two Stories* that now come to my Memory. The *First* is recorded by *Melanchton* (an holy and peaceable Man) in his *Commentaries* upon *Dan. 10. viz.* How that *Simon Gryneus* being at *Spires* in the Year 1529. (where and when the *Diet* was then held] and having heard one in his Sermon (his Name was *Faber*) defend some Doctrines which seem'd to him very erroneous, he discoursed with him in a mild way concerning those Errors. The Preacher being vex'd hereat inwardly, designs Mischief to *Gryneus* ; which accordingly had succeeded, if not prevented by this extraordinary Means ; *viz.* *Gryneus* and *Melanchton* being together in an Inn, and at Dinner ; one comes to the Inn, and desires to speak with *Melanchton* ; who upon the Notice arises from the Table, meets with an old grave Man, who told him of the Mischief designed against *Gryneus*, and wish'd that he would forthwith hasten out of the Inn and the City ; which was accordingly done, and so *Gryneus* was preserved from that imminent Danger.

Melanchton thought him that appear'd to be an *Angel* (though he loved not to be very positive and confident) for he thereupon takes notice of the *Goodness of God* in sending His *Angels* for our *Protection*. And if an *Angel*, that he was *barbatus*, is very probable from what *Melanchton* saith of him; He was *Senex singularem gravitatem vultu oratione & vestitu præ se ferens*. The other Story is of one *Samuel Wallis* of *Stamford*; who, having been in a sick and languishing Condition for 13 Years, was in the Year 1658. wonderfully restored to Health, by one that knock'd at his Door, and came into his House, and together with the Holy Counsel he gave him, directed him to make use of Two Red-Sage Leaves and one Bloodwort Leaf steeped in Beer for Three Days, and for a whole Month to be in the fresh Air in some Country-Town; and told him when he should recover, which fell out accordingly. The whole Story I have transcrib'd from the Man's own *Narrative* written by him in a plain way. (And he is of good Esteem for a plain upright Man). I am not certain but that it is in *Print*. Several Circumstances in the Story make it probable, that he that came to him was a *Good Angel*; and if so, that he appear'd as a grave Old Man, very tall and strait, of a very fresh Colour; his Hair as white as Wool, and his Beard broad and very white; is expressly related by *S. W.* in his *Narrative*. But I have wearied you with too long a Discourse upon this Argument; which indeed hath encreased to this Prolixity beyond my Intentions when I began this Letter to you. If you had not particularly desired my Thoughts thereon, I should have passed by

by *Van Helmont* and *Otto Faber*, without the least disturbing them. You may see what *Dr More* suggests in his 3^d Book against *Atheism*, Chap. 14. *That Angels have no settled Form, but what they please to give themselves upon Occasion.*

I have now spoken to the several *Enquiries* in both your Letters. When *Mr Wray* returns, I shall certifie you what Discoveries he hath made in his *Northern Journey*. I conclude with the Assurance that I am

Sept. 5. 1661.

Yours Affectionately,

J. W.

E P I S T L E XVI.

S I R,

I Hope you received *mine*, last *Saturday*, which contained a large and particular *Answer* to your *Enquiries*. As for *yours* of *Sept. 5.* (though it came at a time of much interrupting Business, by reason of Friends and Country-men coming to me from the Neighbouring *Sturbridge-Fair*; yet rather than I would seem less mindful of what is desired by you and *Mr Beal*) I hasten to make some Return to *Mr Beal's Enquiries*, and in the Order he placeth them.

To the *Enquiry* about the best *Grammars* and *Lexicons* extant, *viz.* for the *Arabick*, *Coptick*, *Ethiopick*, *Armenian* and *Persian* Languages, my *Answer* is this; That the *Lexicon Polyglotton*,

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now in the Press at *London*, will give, I hope, great Satisfaction as to the Languages in the *Biblia Polyglotta*; and there will be also *Grammars* for the several Languages.

By another *Enquiry* of Mr *Beal's*, viz. What *D. Walton* hath undertaken in this kind? it may seem that he hath not as yet heard of the Design: Which is not pursued by Dr *Walton*, but by Dr *Castell* (sometime of *Emmanuel-College*) whose Labours about the *Bibl. Polygl.* were not inferior to any ones. He and Mr *Clerk* (an Assistant also in the *Great Bible*) persevering in their Endeavours to do yet more good, about Three Years since printed some *Proposals* for the Printing of *Grammars* and *Lexicons* for the Languages in the *Great Bible*. In *Cambridge* they found good Acceptance (and Dr *Castel* professeth he received no where so much Encouragement for the Work as there) and when some number of Subscribers had paid the first Summ, they began to open the Press. But Mr *Clerk* is call'd to an Office in *Oxford*. Dr *Castel* yet resolves to go on *cum bono Deo*; and with the Assistances of such Persons as were fit for the Work, and patient, he hath finished all the *First Tome*; the other *Tome* now in the Press, and the *Grammars* will be finish'd as soon as may be with Convenience. That which hath retarded the Work, has been the Paucity of Subscribers (besides the Unfaithfulness of some that subscribed). Dr *Walton* was more Active, and had many active Friends; he had also some Benefactors that contributed to that great Work. Dr *Castel* is a modest and retired Person, indefatigably studious (and for many Years his Studies

dies were devoted to these *Eastern Languages*) he hath sacrificed himself to this Service, and is resolved (for the Glory of God and the Good of Men) to go on in this Work; though he die in it, and the sooner for the great Pains it requires; so great that *Petrans* and some others that were engaged by him to assist, were forced to desist, as being unable to endure such *Herculean* Labours. I never see Dr *Castel*, nor think of him, but his Condition affects me. He hath worn his Body in the unexpressible Labours which the Preparations of such a Work for the Press require. He hath been forced to sell some of his no great Temporal Estate, to procure Money for the paying off the Workmen at the Press; the Money subscribed falling short, and there being such a Scarcity of Persons so nobly affected as to contribute. God preserve him in Health that he may lay the Head-Stone: God raise up some that may move others, of ample Fortunes, to ennoble themselves, by encouraging a Work of so Universal and Diffusive a Good: God reward him in the Comforts of this Life also. Persons deserving highly for their Endeavours of the Publick Good would have found not less Encouragement in the *Heathen* World. Such a one at *Athens* would have had the Favour of the *Prytaneum*. Would such Places were erected in *Christendom*!

In this *Lexicon Polygl.* it cannot be expected that the *Observations* upon a *Word* should be so large as in *Dictionaries*, which are for some one Language; yet is not the *Lexicon Polygl.* thin and bare, like a lank *Nomenclator*. It was one
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Particular of my Advice, That they would do more than exprefs the *Word* and its *Latin*; that they would confirm the Signification by good *Authorities* quoted: And that for the *Arabick* Words they would have a fpecial refpect, as to the *Arabick* Version of *Scripture*, fo to the *Mahometans* Bible, the *Alcoran*; besides the refpect to *Avicen*. It may be hoped that fome time the Original *Arabick* of the *Alcoran* may be printed; which would better direct and enable *Christians* to deal with *Mahometans*. *Erpenius* hath difcovered an excellent Method of Printing, in that *Specimen* he printed relating to the Story of *Joseph*. *Hottinger* hath, in Print, engaged himfelf to the World to print it, with a *Version*. I do not like ftarved *Lexicons*. When the *Signification* is confirmed by good *Testimonies* (as in *Buxtorf's* *Talmudick* *Lexicon*) and when fit *Apothegms*, *Proverbs*, *Observations*, &c. are pertinently brought in under fuch a *Word*; the *Reader* better remembers the *Signification*, and reads with more Delight.

The *Arabick* in this *Lex. Polygl.* will take in all, or moft, of *Golius* his late *Arabick Lex.* printed at *Leyden* in *Fol.* For the better advancing of this Work, we lent them a Treasure out of our University-Library, viz. about 8 or 9 Volumes *MS.* of *Mr Bedwell* (who taught *Erpenius*) being a large *Arabick Lexicon* compofed by him; the Fruit of many Years Labours, which he devoted to our Library.

The Care for the *Persian Lexicon* and *Grammar* doth chiefly lie upon *Mr Seaman*, of whose Skill in the *Turkish* Language I wrote to you heretofore; the fame that out of *Turkish MS.*
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translated and published the Life of *Sultan Orchan*: He hath translated some of the *New Testament* into that Language. *Golinius*, Professor at *Leyden*, did some Years since promise to publish a *Persian Dictionary*; and to illustrate it with *Persian Proverbs*, *Apophthegms*, &c. but as yet I have seen no Performance.

For the *Coptick*; I doubt not but Mr *Beal* hath heard of *Athanas. Kircheri Prodomus Copticus*, in 4^{to}; his *Lingua Egyptiaca restituta*, in 4^{to}; his *Obeliscus Pamphylius* in one Volume, *Fol.* and lastly of his *Oedipus* in 3 or 4 Vol. in a small *Folio*. Mr *Petræus* (lately with us in *England*) is the next that I know fit for such Undertakings. He hath a strong *Impetus* enforcing him to travel again into the *East*. The King of *Denmark* allows a Salary that sufficeth for his Provision in Journies, &c. but not to purchase *MSS.* He hath a great Desire to procure and publish *MSS.* but

——— *Magnis conatibus obstat*
Res angusta domi ———

Salmasius in his *De annis Climacter.* promised his Labours for the Explaining the *Coptick* Language; out of which he would undertake to give an Account of the *Æones* in *Irenæus*, it being, as he thought, a vain Attempt to explain them otherwise.

For the *Armenian*, I know nothing more than what is mentioned by *D. Walton*. Some Books in that and other Languages, with many Coins, Mr *Nicolas Hobart* (who brought them from *Constantinople*) by his Last Will gave to our Uni-
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versity-Library. Heretofore you wrote to me the welcome News of 2 *Armenian Priests* preparing to print the *Armenian Bible* at *Amsterdam*: Can you forget to enquire what was done in it? You write often to *Amsterdam*. One would be solicitous about the Issues of good Things intended. And that Friend who enquires of this Particular, may know of the *Priests*, what Account they have of that *Translation* for its *Antiquity*. They tell us of one as ancient as *S. Chrysostom's Times*.

As for the *Enquiry* concerning *Books* in such Languages (without which the Pains and Time spent upon *Grammar* will not receive a due Recompence) I must say, That my Pursuit of those Languages was cool'd by that very Consideration, that there were no printed Books, none but *MSS.* which are kept close, and are not for common Use: Nor did I much care to trouble my self about the Keys, when there was no Treasure of Things to be come at. But I have often wish'd, that there were a *Corban* for the Advancement of such Studies; That out of some Publick Stock some (and they would not be many) might be encouraged to study those Languages, and to travel into *Egypt, Persia, &c.* and be enabled to purchase those *Intellectual Treasures* for the enriching of others. But we are rather for their *Gums* and *Spices*, for what may minister to Luxury and Pride, than for what is *Intellectual*, or the preserved *Remains* of such *Ancients* who were the *Glory* of their *Times*.

But

But if Mr B. would give his young Students a Taste of *Arabick* and *Persian*, I know not what may gratifie them better than *Warner's Century of Persian Proverbs*, done also into *Latin*, and explain'd; printed at *Leyden* 1644. As also *Erpenius's Century of Arabick Proverbs*, translated and explain'd, together with *Loeman's Fables* translated and explain'd; both which are bound with the Edition of his *Arabick Grammar* in 4^{to}, at *Leyden* 1636. There is also *Historia Saracenica* published by him in *Fol.* as also some *Arabick Authors* by the most knowing in this Language Mr *Pocock*; and some *Persian Authors* by *Schickard*, *Graves*, *Gentius*, &c. I should be glad to hear that Mr *Pocock* had published the *Philosophical Fiction* in *Arabick* with a Translation; of which you wrote heretofore. There are by *Erpenius* and *Hottinger* composed certain Collections of *Arabick MSS.* (besides other printed Catalogues) But these *Rarities* unpublished come not within the Enquiry. For *Schindler's Lex. Pentagl.* I have it not; and it is long since I perused it. I liked several *Hebrew Observations* in it: But then I had not *Kimchi's Roots or Lexicon*; nor *Pagnin's Lexicon* (with the Additions of *Mercer* and *Cevellerius* and *Bertram*) which translates much out of *Kimchi* and other *Rabbinical Authors* (the Edition at *Lyons* in 1575. is a most fair and pleasing Edition). These with *Buxtorf* make me less solicitous about *Schindler*, otherwise a desirable Author; the Price of which is about 20s.

Concerning the Performances in the *Punick Tongue* I have but little to write. *Bochartus* in his large *Geographical Volume* makes much use of his *Phœnician Conjectures*: And that the *Pœni* were

were a *Phœnician* Colony, is not much controverted. There is in *Plautus* his *Pœnulus* a Specimen of the Tongue, where *Hanno* acts his Part: Upon which Mr *Selden* hath done somewhat; but a larger and an ingenious Discourse upon it we may find in *Petitus* his *Miscellanies*, l. 2. c. 2. This is that *Petitus*, whose great Labours upon *Josephus* I can never think of without a Fear lest they should perish; or else, if bought by some *Romanists*, be lost to the World; as were the Remainder of BP *Mountague's* *Exercitations* upon *Baronius*, sold for Money into the Hands of *Romanists*. How might *Cocceius* and *Elzevir* adorn and complete the Edition of that most useful Historian *Josephus*, if they would part with Money to purchase *Petitus* his Notes; to which *Grotius* and *Saravins* refer, and expect great Satisfaction from them. The Fate which befel *Picherellus* his Labours, makes me fear the worst concerning his Countryman *Petitus's* MSS. *Picherellus* (a Person of great Learning, Judgment and Ingenuity) having finish'd his *Commentaries* upon *Matthew* and *Luke* (and what an excellent *Criticum jecur* he had, may appear by his Paraphrase and Notes in *Cosmopœiam à Mose descriptam*, extant in that little Volume of his *Opuscula*) he was perswaded by the famous *Thuanus*, that he would apply his Labours to *S. Paul's Epistles*; which he did, and not long before his Death completed his *Annotations* upon them. But what became of this *tam pretiosa supellex* (as *Thuanus* speaks) after his Death, and how these best of Goods came to be lost, could not be known; but they were made away, the Labours of many Years, the careful Productions of a clear and piercing Judgment. There were also some precious Remains of the Lear-

Learned *Schickard*, which the incomparable *Peireskius* upon the News of his Death was very solicitous about: But I never heard that they were published afterward; if they were preserved.

To the *Enquiry* concerning *Valerius Probus de Notis antiquis*, scil. *Romanorum* (with whom *Suetonius* concludes his *Tract de Illustribus Grammaticis*) his Treatise is a very little one: I mean all of him that I have seen; and together with *Mango de Notis Juris*, and also *Petrus Diaconus de Notis literarum more Romano*, and some other like Treatises, it is printed amongst the *Auctores Latinae linguae*, viz. *Varro*, *Ver. Flaccus*, *Festus*, *Non. Marcellus*, &c. This Collection of such *Authors* into one Body, with the *Notes* of the Learned *Dionysius Gothofredus* upon the Chief of them, is printed in a thick 4^{to}: The Edition I have, is that of *Colen* 1622. and it cost me about 6 or 7^s; I do not well remember which.

This is all for the present to the several *Enquiries* in Mr *Beal's* Letter; which I have been enforced to write at such Pieces of Time as I could redeem from other Occasions. Had I had a vacant Season, I might have contracted my Thoughts into a lesser room, and prevented this Tedioufness. One Passage in my former Lines, (viz. that about the *Alcoran*) puts me in mind of what I have read in *Crinesius* his Discourse *De Confusione linguarum* (it is at the End of the Chapter *de Lingua Arabica*) viz. *Johannes Zechendorfius* (*Rektor Scholæ Cygneæ, dominus & affinis meus perpetim honorandus, vir in πλωτλογνωσ α. nostra undiquaque versatissimus*) totum *Alcoranum Latinitate interlineari reddidit, dogmata Mahumetica*

dica in margine ejusdem detexit, eaque scitè confutavit; atque ita totum librum confecit, ut jam nil nisi impressorem, à typis Arabicis probè instructum, is ipse desideret. Thus Crynesius, Professor Altdorpt Noricorum, wrote above 30 Years since. If that Zechendorf be dead, I fear it may be with his Labours herein, as with Picherellus, Schickard, &c. If the MS. be not lost, it may be of use to Hottinger in his like Design. I wish that all Learned Men, who have spent themselves upon any worthy and useful Argument, would secure their Papers from being lost, or embezel'd, through the Avarice or Folly of Executors: If they would communicate them to the World, before they themselves leave it; all would be secured.

To return to Mr Beal: I am very glad that he finds Vacancy from his other Cares to bestow some Hours upon the *Institution of Youth*; he finding in himself a great Promptness in such *Didactick* Work. I very well remember the great Esteem that *Erasmus* of ever blessed Memory had for such Work: And in his Letter to *Colet* he tells a pretty Story of a Discourse he had with a *Master of Arts* in *Cambridge*, when he was enquiring for a fit Person to undertake the Care of *Paul's School*; and concludes, *Vides Sapientiam Scotisticam, & habes Dialogum*. I have often wish'd that the *Institution of Youth* were design'd more to the Advancement of *Piety* (as well as *Learning*) and that the Virgin-Innocency of Childhood might be secured by the best Methods of Diligence. This both *Colet* and *Erasmus* had always *inter principes curas*. I wish that the Tedioufness of Grammar-Rules might be

be prudently lessen'd, nor do I think the putting of them into *Verse* hath given any Relief. Herewith I send a little Essay of Mr *Wase*; pray send it from me to Mr *Beal*: I wish it had been better bound; I had it thus from *London*. I the rather send it to him, because it was the Composition of one that had his Education at *Eton* and *Kings College*. It may signifie something, though it condescends to those that are but out of their *Accidence*; whom yet Mr *Beal* finds to be capable enough for his Purposes. This Mr *Wase* came from *Eton* about 12 Years (or more) since. He now lives in *Essex*. He was one of the rarest Youths in the School, when he was there. Many Years since he turn'd *Grotius's* Catechism into *Greek Verse*; and another School-fellow did it into *English*; and Dr *Grey* added *Testimonies of Scripture*. Mr *Wase* published that ancient Poet *Gratius Faliscus* his *Cynegeticon*, or Poem of *Hunting*; and translated it into *English Verse*, and added Notes. This he did when he was Tutor to the Earl of *Pembroke's* Son. He hath of late Years employ'd himself about a shorter (and cheaper) *Dictionary* for young Scholars. He began with the *English*: Of which there was great Need; there being very improper and impertinent *Latin* for some *English Words*, to the great Discouragement of young Scholars; and for some Words no *Latin* at all. The *Dictionary* is either printed, or near finishing: And I hear that it will be a cheap one; as I wish all Things of general Use might be made to be.

In the Beginning of his Letter Mr *Beal* writes, of his Acquainting his Students with *Geography* and *Practical Philosophy*. I know not, whether he hath heard of the new Edition of *Ferrarius* his *Lexicon Geographicum*, printed by Mr *Daniel* at *London*, in *Folio*. There was an unhandsome *Quarto* Edition of it before, bad for Paper; but worse for Print, every Leaf being full of Mistakes. I was often soliciting Mr *Daniel* to reprint it. I sent him (for an Help) a former (lesser) Draught of the Book, but better printed, which was no where to be found but in *Jesus-College* Library. I have been an Eye-Witness of the great Pains of Mr *Dillingham* that Corrected it at the Press: But before a Sheet was printed, he was enforced to examine the *Author*; and he had all Assistances of *Maps* and *Books*; and it was as much as he could do to read a Sheet in a Day.

There is a late handsome Edition of *Epietetus* his *Practical Philosophy*. Dr *Meric Casaubon* hath published his *Enchiridion*, together with a *Paraphrase* upon it in *Greek* and *Latin*, written by an ancient *Greek Christian*; as also *Cebes* Fable; and all with short *Notes*.

But I shall weary, with this long Scribling, both you and Mr *Beal*; to whom I am obliged for the ingenious *Specimen* enclosed, and for his *Notices* which he hath found so successful in the *Institution* of *Youth*. I have fill'd up all the Paper. I must conclude with the Assurance that I am

Yours always,

J. W.

Sept. 9. 1661.

EPI-

E P I S T L E XVII.

S I R,

Yours of Sept. 24. and Octob. 1. I received. Your Letter of Sept. 24. mentions Mr Dury's going into Germany: If he visit Hottinger at Heydelberg, he may be particularly certified about what he hath publickly promised concerning the Edition of the *Alcoran*. In my Letter to Mr Beal's Enquiries, I mentioned a Passage out of *Crinesius de Confusione linguarum*, p. 62. where he speaks of a Kinsman of his, *Johannes Zechendorffius*, *Rector Scholæ Cygneæ*, *qui totum Alcoranum latinitate interlineari reddidit, dogmata Mahumetica in margine ejusdem detexit, eaque scitè confutavit, atque ita totum librum confecit, ut jam nil nisi impressorem à typis Arabicis probè instructum is ipse desideret*. Thus *Crinesius* wrote in the Year 1629. he was then Professor of Divinity at *Altdorpt Noricorum*. Whether *Zechendorff* be dead, or his Labours lost, I know not; I think if the Book had been printed, we should certainly have heard of it.

I suppose you have seen or heard of *Descartes* his Second Volume of *Letters*; wherein many, or most of them, are about Matters betwixt him and *Mersennus*. They are all in French that are in this 2^d Volume: No Letters to the Princess *Elizabeth*. I did much rejoice when I heard of Mr Dury's Journey into Germany, for this (among other) Reasons; that possibly he might visit that Excellent Princess. I have read in some of your Papers an Extract of a Letter

of hers, wherein she mentions some *Letters* of *Des-Cartes* to herself, which are not in the *First Volume* of his *Letters*, and are more worthy to be printed than several others in that Volume. She also thought, that the Methodizing and Placing of the *Letters* might have been to better Advantage. If those *Letters* unprinted might be imparted to the Publick, they would be a great Ornament to the *Second Edition* of these *Epistles*: For I have spoken with some to deal about it with one who is able to translate well out of *French* into *Latin*; that so the *Letters* in *French* might be done into *Latin*, the Language which would make them most generally useful. And whereas the Publisher of the *First Volume* of the *Letters* (not being so well acquainted with *Latin*) did publish the Contents of the *Latin Letters* in *French*; all might be made more complete; and, if need be, better placed for the Order, according to the Matter of them; besides the Correcting of an infinite Number of *Errata* in the *First Edition*. And both these Volumes of *Letters* put into one, would make an handsome Book. I need not write to you of the both Pleasure and Profit in reading the *Epistles* of worthy Men.

When you hear of *Buxtorf's* Design at *Basil*, write a Line about it: It is very long in the Press methinks; and I wonder that it sticks so long there. In my last Letter to you but one, I enquired about Mr *Rulice*, of what Way or Perswasion he was; from him I perceive came most of the *Relation* concerning the old *Frizlander*, to whom an *Angel* is said to have appeared: By this last Letter of yours
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I perceive there is little more Discovery made of that Matter, and the *long-bearded Angels*; of which I think enough is said in relation to *Van Helmont*.

Mr *Wray* is return'd from his *Northern Journey*; he hath travell'd about 700 Miles in all. He went from *Cambridge* to *Peterburgh*, to *Crowland*, to *Boston*, *Lincoln*, *Hull*, *Scarborough* Spaw, the Wells at *Knaresborow*. At *Hull* he met with *Caraways* growing wild; which *Gerard* took no notice of. From *Knaresborow* Wells he brought away some petrified Moss. At *Aldborow* in *Yorkshire* he met with several Pieces of old *Roman Coin*; and some of the *Roman Pavement*: He and his Company brought away with them some of both (As also, at their Return, some of the *Roman Coins* at *Littleborow* in *Nottinghamshire*; which the Country-People call *Swines-Penies*, because the Swine rooting into the Ground oftentimes turn them up with their Snouts.) Through the Bishoprick of *Durham*, and *Northumberland*, they passed into *Scotland*, and went as far as *Sterling*. They were in the *Bass Island*, and both saw and fed on the *Soland Geese*; but they found all was not true which is usually reported of them. They came back by *Glasgow*, *Carlisle*; and through *Westmorland*; and if some of the Companies Horses had not fail'd, had gone to *Kendal*, to visit the Woman whose *strange Story* I wrote to you of. He saith, He met with few *Plants*, but what he had found elsewhere; very little to be observed of *Plants* in *Scotland*. The best Counties for *Plants* were *Westmorland* and *Yorkshire*. But of these, and the like Matters, he can give the best Account himself.

Mr *Beal* puts too great a Value upon my large Letter. I am glad, if I may in any measure be serviceable upon any useful Occasions. Mr *Wase*, whose little Book I sent, is now removed from *Dedham*, and chosen to the School at *Tunbridge*; he was nominated for *Merchant Taylor's* School in *London*; and it was carried by one Voice against him for one who was Son to one of that Company. He is fitted for other (and more splendid) Employments, than the composing of a *Dictionary*: But I look upon it as a great Piece of *Humility*, and also of *Charity*, to undertake this Work; which being very imperfectly performed by others, and withal so useful and necessary for Youth, is not to be neglected: And if it be not undertaken by some worthy Person, that can deny himself in stooping to such a Condescendence, it will never be well performed; and young Scholars will always be abused in the first setting out of their Studies. If some dull and mean Persons should undertake these Designs, there will be but little Advantage for the better facilitating of Youth in their first Studies. *Tunbridge* School is not so obscure as *Dedham*. Indeed that more publick School in *London* (or any such) would have been happy in him; whose Worth, when he was at *Eton*, did so shine out, that Dr *Whichcote* at his first coming to the *Eton*-Election (about 15 Years since) took notice of it, and made choice of *Wase* for *Kings-College*, who had no Friends to recommend him, nor any thing but Personal Worth; which if it were always duly regarded in all Places, would make a flourishing Nation.

In

In a former Letter of yours, you speak of Dr *Seth Ward's* preaching a Sermon at Court, upon a very important Argument; I never heard of it before your Letter; nor do I know yet whether it were printed. He succeeds Bishop *Reynolds* in his Church at *S. Laurence-Lane*; and hath some Preferment in the Cathedral of *Exeter*.

Mr *Smith* of *Christ-College* (who was our *Publick Library-Keeper*, one well versed in Books) is lately dead of the new Disease, which spreads all over *England*; but is least in the *North*.

The Remainder of this Paper is to assure you, that I am.

Yours Affectionately to serve you,

Octob. 7. 1661.

J. W.

E P I S T L E XVIII.

S I R,

I Received a little Tract, call'd *Health's Store-House*, and a Letter from you without Date; in which I find a fit parallel Story to the Two others I wrote to you about *bearded Angels*. I am glad that you have an Interest in the Acquaintance of Mr *Patrick*, whom I mentioned to you: You told me you would write to him for the Favour of his Books; which I suppose you have received, and found to be worthy of Perusal. The Character of the Prince of *Gotha*

(the Glory of the Princes of that House) you suppose you may have sent it to me : But if I had received any such Paper, I should not forget it ; because such Characters are rare, and desirable ; and I should have fix'd it in my Mind ; we do not easily forget what we love to read. When I go to *Cambridge*, I may enquire about *Sebaldus Schnellius* against *Abarbinel* : I never saw it ; and if it be not to be found in *London*, I doubt I shall not meet with it in *Cambridge*. I am glad *Petræus* is publishing his *Translations* of the *lesser Prophets* : In what Language are they ? He is most for the *Coptick* Language. I sent to *London* to enquire about *Valesius* his Edition of *Eusebius* ; but they do not hear of it there. If *Petræus* call upon you before his Return to *Holland*, you may know whether *Josephus* be in the Press : I suppose he or *Nisselius* may be well acquainted with *Cocceius* the *Leyden* Professor, and with *Elzevir* the Printer ; because they both are engaged in Printing-business, as your Letter mentions. Dr *Whichcote* goes this Week to *London*. He hath had a Quartan-Ague, and is not likely to be free from it till Spring. He hath taken an House upon *Bednall-green*. Mr *Smith* that died, was he of *Christ-College*, whom you knew ; He was an industrious Man, and fit to be the Keeper of the Publick Library. Mr *Barrow* hath begun this Term his *Greek* Lectures. He is off from *Sophocles*, and reads upon one of *Aristotle's* best Pieces, viz. his *Rhetorick* ; which was thought more considerable and useful to discourse upon than *Sophocles* his *Electra*. I wish he would publish his great and long Travels (as you wish Mr *Wray* would his shorter

shorter ones) I remember he told me, that when he was at *Constantinople*, one *Bobelius* (he who wrote that *Turkish* Story, being a *Spahi* and a Servant in the *Seraglio*, and who gave him that Collection of *Turkish Proverbs*; both which I sent you) shew'd him his Translation (in Writing) of *Comenius* his *Janua* into the *Turkish* Language: So that the Book has been attempted in more Languages than Mr *Comenius* perhaps knows of. Is the Quarrel ended between *Comenius* and the Author of *Irenicum Irenicorum*? that he may in his latter Years compose himself to more pacate Studies, and leave younger Men to deal with Martial Theology, from which old Men should be at rest. Dr *More* is return'd to *Cambridge*. His Volume goes on apace at the Press. To conclude, I wish I could hear of your Health confirmed into some tolerable Settlement; and that you had also Vacancy to peruse those many Bundles of Papers your Study is furnished with, that so out of them you might extract such select Passages as would make a *Silva Silvarum*, or a Collection of Memorable Things, as *Goulart* did. Under several General Heads you might fitly dispose and rank such Memoires of different Natures and Importances, in several kinds of Knowledge, as would be useful, as well as delightful, by reason of the Variety of Matters therein represented. The like is also done by the Learned *Camerarius* in his *Opera subcivica*. Here is printing at *Cambridge* an *English Concordance*; as full (it's said) as *Newman*, but so contrived, that it will not be above 12^s, which is half the Price of *Newman's*. There is a Book said to be

be extant, call'd *Mirabilis Annus*, which I suppose you have seen or heard of, it containing many Stories of Prodigies and strange Occurrences. There is a late Story of a Boy that died at *Cambridge*, struck on the Eye by a Woman that appear'd to him, and had for Ten Years haunted his Father's House in the Isle of *Ely*: But the particular Relation is not yet perfected, so as to be fit to send: Dr *Jngelo* lately call'd on me, but could not stay. I suppose Mr *Brereton* is return'd out of *Cheshire*. I shall now only add that I am

Yours in all Reality,

Octob. 26. 1661.

J. W.

E P I S T L E XIX.

S I R,

Yours of Nov. 2. I received Nov. 10. There are but one or two *Particulars* which require an *Answer*; both I suppose for Mr *Patrick's* Satisfaction.

For the *First*; Upon Enquiry I cannot meet with *Sebaldus Schnellius* against *Abarbinel*: I know no body that ever saw it, except Dr *Cudworth*; who does but think that he saw it some Years since; and if that be the Book, he thinks, he saw, he thought then there was nothing extraordinary in it.

The

The *other* Particular is about the *Barber's Boy*, to whom the *Speñtre* is said to have appear'd : But as yet I have no such perfect Account of it, as is fit to be communicated. Some have Thoughts of going over to the Boy's Father, and to make a more diligent Enquiry into all Particulars. Till that be done, the Story will be very imperfect, and unfit to make any Judgment upon. The Boy's Father was expected at *Cambridge*; but he came not.

With your *Letter* I received a *Paper* containing something from Dr *T.* about *Tapping of Trees*. This is that *T.* I suppose, which spake to you about great Things he had prepared upon the *Apocalypse*; but I do not think they were perfected; for then you would have written of them. I have seen none since Mr *Mede's Clavis Apocalyptica*, that hath brought forth to the World what hath been much Observable, but what has been lighted at his Flame.

If Mr *Wall* be come to Town, and see you; will you remember what was written about *Leo Modena* of the *Temple of Jerusalem*? It is I think a stitcht Book in *Quarto*. I am sorry for your Losses in the *Paper-Treasures* you committed to such as ought to have been more regardful of such a *Depositum*. The more need have you to secure what remains, lest a like Fate should befall them. And out of these (if the other cannot be retrieved) you might make perhaps a worthy Collection of *Memorable Things*. Such a *Silva Silvarum*, if you had thought on, would have been as much to the Publick Good, and have render'd you as considerable, as any other Performance that I can think of. Heretofore I
wrote

wrote about Dr *More's* Letters to you (some whereof were large) You said, you could have them in readines, if there were to be any use made of them: I wish the former sad Fate hath not befallen them. You must do as those in a *Shipwrack*, that are busie to regain as much as they can of what was lost, and do more thankfully enjoy what is left.

Dr *Whichcote's* Ague (as he writes to me) continues to afflict him sorely. That *Receipt* you speak of for a *Tertian-Ague* may be a very charitable and gainful Discovery, if procured.

I perceive by the News-Book, that *Ludolph's Lexicon Ethiopicum* is printed, and extant. I wish them good Success at the Press about the other Volume of the *Lexicon*; and that Dr *Castel* may have a better Gale to carry him to the desired Port.

I do not desire you to trouble your self about sending those 2 or 3 new Pieces of *Comenius* to me: I desire only to know the Names of those Books, and of what they treat.

I have now no more to add; but commending you to the Care and Love of the *Father of Mercies*, I rest

Yours,

Nov. 14. 1661.

J. W.

E P I-

E P I S T L E XX.

S I R,

Yours of *Novemb. 29.* I received, together with a Paper of Mr *Beal's Mnemonical Design.* Dr *More's* Letters to *Des-Cartes* came safe to *Christ-College* (and they will be publish'd) But I meant Dr *More's* Letters written to you; which, heretofore you wrote, that you could upon Occasion find out. I thank you for the *Titles* of the 3 *Comenian* Books; they are not known at *Cambridge*: That of *Raymundus de Sabunde* in a new *Latin* Dress I least set by, for I have the old one; and for the other 2, I do not desire to put you to any Trouble about them, except you should have some Store of Copies sent you.

Here is lately brought to me a *Brief* in the Behalf of *John de Kraino Krainsky*; who comes as *Deputy* of the *Protestant Churches* in *Lithuania*, to sollicite for their Relief, and for Means to carry on the Printing of the Bible in their Language; one half of it being dispatch'd; but by their Sufferings they are disabled from going through with the Work. Do you know this Agent, *John de Kraino Krainsky*? What is become of *Boguslaus Chylinski*, who had a *Collection* in both *Universities* and elsewhere for the like Purpose?

How does the Design of the *Royal Herring-Buss-Fishing* proceed, for which we had a *Collection* in these Parts? If pursued closely and ef-

effectually, it may employ many of the numerous Swarm of Poor.

The *Lithuanian Translation* minds me of what you sometime wrote of the *Armenian Translation* printing in *Amsterdam*. When you first heard of it, it could not but beget in you a Desire to know the Issue of it; and in your Letters to *Amsterdam* upon other Occasions, this so desirable a Business could not but take a part. The best Sollicitudes are those that concern the most important Good of Man; so that our Thirst after the Good of Men in any part of the World will engage to such Enquiry, there being few Things more worthy of our Notice-taking.

In some former Letters you desired me to give you a *Catalogue* of the renown'd *Spenser's* Works *unpublish'd*. I made the best Enquiry to find the Intimations of them, which lay scatter'd at great Distances in the *Epistles*, *Prefaces* or *Notes* of his Works. I think about 14 I recounted to you. And you told me, you had written into *Ireland*, where his last being was. I suppose by your Silence that you could never get any satisfactory Answer: There are but few indeed that mind any thing but what is in the rode to Profit. You could not but have been desirous to know the Issue of that Paper-Message; and to see your *Dove* return with an *Olive-Leaf*, or a *Laurel-Leaf*, which hath a peculiar Respect to *Poets*.

I hope *Mercator* hath restored to you *Venus in Sole Visa*; I have no Copy of it; you had both the Author's Draughts. In 2 or 3 Years time
so

so small a Tract might have been written out by him; and it might have been published by this time, had he not detained it in his Hands.

The large Account you mention, that you received from Mr *Patrick*, I do the more value and presume to be considerable, because it comes from him. I am glad that you are making the best Improvement of your remaining Papers; in selecting such as are most memorable, and digesting them into some General Heads. *Quod foelix fastumque sit.*

There is lately come to settle in *London* one Mr *Spearing*, B. D. Fellow of *Queens-College*, a worthy Person, well known to Mr *Patrick*. Dr *Reeves*, now Dean of *Windsor* (being his Kinsman) upon his Resignation of the *Three-Cranes Church* in *Thames-street*, recommended Mr *Spearing* to the Patron, the *Bishop of Worcester*, who hath bestow'd it upon him.

I have lately seen the new Edition of *Eusebius* by *Valesius*; it is a fair Book. I wish I could see *Josephus* in the like happy Circumstances; or the long expected *Hesychius*: But I can only wish; it is in the Power of others to do more, if they were not heart-bound and meer Self-lovers and Self-seekers.

These are all the Particulars which come now into my Mind; to which I shall add no more, but that in all Reality I am

Yours Affectionately,

Dec. 2. 1661.

J. W.

LET.

EPISTLE XXI.

S I R,

Yours of *Decemb. 3.* I received; which begins with sad Passages of Mr *Comenius* his Letter. I sympathize with their *Sufferings*: But I fear that he and others have cause to be humbled, for their too much glorying in the late King of *Sweden*, and owning his Invasion of *Poland*; being transported with his strange Successes at first, which were afterwards as strangely dash'd; and comparing him to *Moses* and *Joshuah*, as if he had by as good Authority from Heaven gone on to make Wars with other Nations, as they did. These and other Considerations, arising from some Passages in his *Panegyrick* to *Gustavus*, make me think, that they might have born their *Sufferings* with more Peace, if they had kept themselves pure from this Spot. I should be glad to hear they had the Relief designed for them. I wish his *Petition* a fair Acceptance. Your Letter of *Dec. 7.* I also received, which relates the same Tragical Matter: God grant a gracious Issue; and fit them for it. Mr *B—'s Dilemma* doth not hinder some from adventuring to do Good to the World; though the World may not befriend its Benefactors, but treat them ill for their best of Charities. *Bona agere, & mala pati, Regium est.* We must be so charitable as to do Men good against their Will; and not let them lie in the Dirt; though they complain, and are angry with those that would help them out. In Dispensable and Speculative No-
tions

tions it is not *tanti*, nor always so adviseable, to engage so far as to disquiet Men, or to excite their Passion: But to engage in such Discourses as tend to clear and confirm those Truths that are most essential and fundamental to the Happiness of Mankind; such as tend to vindicate the *Attributes of God*, and salve the *Phænomena of Providence*, and rescue *Christian Religion* from what hath hinder'd its Growth, and stain'd its Native Excellencies, and done it so much Dis-service in the World: For a Man publickly to engage herein, is an Argument of an Heroick Spirit, ennobled and raised above the Hopes and Fears of this World, and possessed with a great Sense of the Interest of the World to come. *This* is indeed the true *Instauratio Magna*, infinitely above the Knowledge of external Nature, or unheard of Curiosities: Such Discourses cannot so well be spared; as for those of a lower Design than this, *Minus molestè caremus*.

I never received the large Account which you had from Mr *Patrick*; and you now write that you sent me: I should be loth it should miscarry; I put a Value upon what comes from so considering a Person.

Mr *Comenius* in his Letter writes strange things of the Success against *the Stone*: I doubt not but you are acquainted with that which hath effected such Wonders: O that I might hear that you are a new Instance of its prevailing Vertue; or that God affords so much Ease and Abatement of Pain, as may enable you with more Alacrity to pursue your intended *Collection* of the most me-

memorable Papers. So commending you to the Care, and tender Mercies of God All-sufficient, I rest

Yours Affectionately,

Dec. 12. 1661.

J. W.

EPISTLE XXII.

S I R,

YOur last came to me a little before the *Holidays*; and there being but one Particular of *Enquiry* in it, which I could not then satisfy, I thought to stay till the 12 Days were over (I being from home for some time, and employed in Business) to see whether I should be able to satisfy it; as both you and my self desired. The *Enquiry* was about Mr *Patrick's* Intelligence, an Account of which you say you gave to Mr *H.* to be convey'd to me; but as yet I have not received it, and so cannot satisfy you, as I hoped, about it. I am sorry it is miscarried, because it came from so worthy a Person, and because it was upon a memorable Argument; and I give that Paper for lost, except Mr *H.* could remember the Party to whom it was delivered. I am sorry the famed *Receipt* about the *Stone* proves otherwise; I wish Men were more humble and modest in such Matters; and would *φρονεῖν εἰς τὸ σωφρονεῖν*: But it is not the first time that those kind of Men have

have been immoderate in extolling their Medicines ; God teach us to cease from Men more, and humbly to depend upon Him, and to glory in Him alone.

Dr *More's* Volume begins to draw towards a Conclusion ; and there will be a considerable Addition in his *Conjectura Cabbalistica*, about the *Mystery of Numbers*, wherein *Pythagoras* and his first Followers were so much engaged ; whose Design was thereby to intimate the profoundest Truths, and under that Veil to secure them from the unworthy and unprepared ; agreeably to the Custom of the Wise Men in the first Ages of Philosophy.

In some former Letters you have told me of the good Esteem and Use Mr *Beal* hath of *Schrevelius's Lexicon*, for facilitating the Study of *Greek* in his young Students ; I can now acquaint you, that there is one who employs his Labours to make that *Lexicon* far more useful and beneficial, by adding to it where it is defective, and making it a complete Dictionary, and not to serve only for the explaining of *Greek* Words in some few Authors, as now it only reaches to *Homer* and some few more : And though it be designed to be made thus complete, yet the Volume shall be (as it now is) in *Octavo*. The Person who undertakes it, is Mr *Scattergood* (sometime of *Trinity-College* in *Cambridge*) an expert *Linguist* : It was he that went through those great Labours of perusing and preparing the Books for the *Bibliotheca Critico-Sacra* in Nine Volumes lately published ; a Work of infinite Labour. I am also informed

that *Thomas* his *Latin Dictionary* is under the like Care; there is one that employs his Pains about giving it a greater Perfection; that a Book of general Use amongst young Scholars may be made more advantageous to them: He that undertakes this is Mr *Goldman* (sometime of *Christ-College*) who published the *Latin Notes* of Mr *Boyse* (one whom Sir *H. Savil* much esteem'd, and used in his noble Edition of *Chrysostom*) upon the 4 *Evangelists* and *Acts*. This Mr *Goldman* was one that was employ'd also in the late Edition of the *Criticks* before mentioned upon *the Bible*.

I should be glad to hear, that at last you receive some real Good, by what is recommended to you for the removing, or allaying, of your Pains; that your Strength being renewed, you might run and not be weary, walk and not faint, in the Race you have set before you.

I was now about to make up this Letter; but perusing yours, I find in the Margin a Clause, which seems to misconstrue my free and plain Sense concerning that Particular relating to Mr *Comenius* and others; as if what was written did signifie an *Upbraiding* of the *Sufferers*. I should afflict my self, if any Words should have come from me to that Sense. But I desire my Writing may be read with a clear and candid Judgment. I am very secure (until I be otherwise convinced) that my Lines were innocent, and free from such a Blot. What I wrote, was plain and faithful, and wholesome for them, or for any in our Nations that have *split themselves* (as you say) *upon the same Rock*. The more
any

any are awaken'd into a true and right Discernment of any former Failings, the more humbled they may be; and so the nearer to obtain Mercies from *Heaven* and from *Earth*. And the way to awaken Men is to deal plainly with them: And to do this is a kindly Office of Friendship. *Faithful* are the *Wounds* of a *Friend* (saith *Solomon*) but the *Kisses* of an *Enemy* are *deceitful*. *Non omnis qui parcit, amicus est; nec omnis qui verberat, inimicus: Quos diligo (inquit Dominus) redarguo, & castigo.* To upbraid any, is against my *Temper*, as well as against my *Principles*. 'Tis more natural and agreeable to me to *pity* Men; which I may truly do, though I deal plainly and freely with them. And for *those* Persons, I have more than pitied them in *Thought* or *Word*. The *Collection* for them was when I was *Vice-Chancellor*; and I made it my *Care* and *Labour* to promote the *Contribution* from the *University*; which was considerable. I hope they have received the *Fruit* of that real *Pity* which both I and others expressed to them: And what *Obstructions* remain, I wish were removed; that they may receive the *Remainder* of the *Contribution*: And may they find in other *Places* such as shall express their *Compassionate Sense* as we have done. Our *Saviour* hath pronounced the *Merciful Blessed*.

I have now filled this Paper; and have but room left to subscribe,

Yours Affectionately,

Jan. 9. 1661.

J. W.

E P I S T L E XXIII.

S I R,

Yours of Jan. 14. I received; as also Mr *Patrick's* Paper of *Illustrious Providences*. The Two remarkable *Stories* I heard of at *Cambridge*; and perhaps from the Scholar which Mr *Patrick* means. That Scholar expecteth a more full and large Account of the second Story; and if it cometh to my Hands first, I shall not fail to repay you in a timely Communication of it. The first Page of your Letter Jan. 14. about the not-succeeding *Medicament* with the *Advertisements* thereon from *Amsterdam*, I had in your former Letter; and an useful *Inference* from it I wrote to you in my last. When Dr *More's* Book is finished, you shall hear; it was hoped, it would have been finished by the last of *January*; but some other Occasions, it seems, have hinder'd the Press from making that Dispatch which was expected.

With your last Letter I received a Memorial of *Caleb Morley's* Design; upon which no Judgment can well be made, it being but a general Story; and the Papers, it seems, are lost, which should have given a particular Account of the Work that he so long travell'd with.

Hel-

Helmont's Case, by your Relation, seems not a little dangerous; but if he be posted to *Rome*, the more. I do not remember any Notices in any of your Letters, that signified the Occasion of his Trouble; whether he hath provoked them by any free Speeches, which they could not bear.

The *Elect*or of *Mentz* was the Person that pretended Reconciliation, or removing the Distances between *Romanists* and others: Though I have heard nothing of late concerning the Success of the Proposals that went under his Name. The great *μεσότητων* (and the Animosities and Self-interests of Parties make it greater) between the *Lutherans* and *Calvinists*, and other divided Churches in Christendom, when shall we see it moulder away? *Christus pax nostra* can break down this middle Wall of Partition also: He can make these one, as He and the Father are One. But there must be a new Spirit put into them, before they be of one Mind and one Heart, having the same Love.

Dr *Whichcote* made a Step down into this Country (his Presence being necessary) and he returns by Coach this Week. His *Ague* seems to have shaken him much. Though some have wish'd him to this or that Means for the removing of it (as the *Jesuit's Powder*, &c.) yet it is thought best to let the *Ague* have its Course, the Spring drawing near, when Relief is hopeful; and not to contest violently with it, which does not use to be baffled, or to go away kindly when so dealt with.

I hear that a little *Arabick* Discourse is lately published by Mr *Pocock*; if I mistake not, it is the *Arabick* Poet *Altograi*. I know not whether the *Arabick* Philosophical Fiction (we have sometimes written about) be added to it; because I have not as yet seen the Book. He is a very able Person for the Discovery of what is worthy in that Language; and at *Oxford* there is a great Magazine of *Oriental* Books.

The Second Volume of the *Lex. Polyg.* is not yet in the Press; nor will it be begun till they have prepared the Whole. They have done something concerning every Letter that remains in the *Alphabet*; but before *Christmas* they had perfected all as far as *Samech*; and they hope in *April* to have done the whole, and to begin the Printing, which will be dispatch'd as soon as may be. They found the Inconvenience of undertaking to print the First Volume of the *Lex.* before they had wholly prepared it for the Press; which made the Press sometime to stand, and yet the Workmen must be paid, else they would hardly be kept together; so that by this means the Work was more chargeable. When Dr *Castel* hath served the Good of the World in this, he will think it needful to rest, and to solace himself in the Conscience of doing Good; though his Reward be not here. God is not unrighteous to forget any Work or Labour of Love.

I think I have spoken in the former part of this Paper to the Severals in your Letter; I shall conclude these present Lines with the Desires of your Health and Welfare, and the Assurances that I am

Yours Affectionately and Faithfully,

Febr. 3. 1661.

J. W.

E P I S T L E XXIV.

S I R,

BOth yours I received, and I am glad that my former Letter of *Febr. 3.* came safe to you. Dr *Whichcote* was returned to *London* before yours came. I have not heard from Mr *Foxcroft's* at *Finsbury* since Dr *Whichcote* return'd thither.

I was sorry to hear of your late Danger by the Fire in your Study; which might have been more devouring and terrible, had it been in the Night. I hope the Violence was prevented from destroying many of your Papers: And that *Horrox* his *Venus in Sole visa* (if it were there) is safe; I have no other Copies but those Papers, which are the Author's Original, and I question whether there be any other.

Some-

Something answerable to your Sufferings by Fire, I have experienced in the Violence of the late Wind. It was in the Morning; else it had been more dreadful. I feared it would have proceeded to have done more Prejudice than the Uncovering the Roofs, and beating down the Walls in several Places of my Dwelling; even to have over-turned the Structure; as it hath done in some Towns, and some Parts of this Village. To repair these Damages will cost Money; but it might have made our Houses our Sepulchres, and buried many Families in the Ruines of their Houses. God always inflicts less than we deserve. Scarce any Wind hath been known like to this, except that in the Year 1636. in the Beginning of *November*, which Dr *Jackson* hath taken Notice of in his Writings.

I hope your Pain of the Stone, though grievous to endure, is not so near the putting a Period to your Days of Service here; but that as heretofore you have been preserved, when it was thus with you, it may be so still; and that you may live to enjoy that Contentment which you promise your self in this improved Edition of Dr *More's* Five Books in One Volume. You ask me, Whether I ever received the New way of cutting the Stone used by the Operator at *Castres*? I never saw it. I have heard of a *Scotch* Man that had a New way; but whether that be it you mean, I know not.

The

The *Character* of that Excellent Prince *Ernestus, Duke of Weymar*, is so good, that I could have read it if enlarged into a *Volume*. I remember 3 or 4 Years since Mr *Dury* spake of him some things to this Purpose; and perhaps he wrote the Letter that gives this *Character*. Were it enlarged into more Particulars, so as to make a little Golden Manual; it would be an excellent *Idea* for some to look upon, when it is thought fit to be Published.

The News of the *Jews* Fasting and Humiliations, is very grateful: And if it were not only in some one or few Places (for which perhaps there may be some particular Reasons or Occasions) but more general and universal, it is the best of the Three Grounds your Letter mentions of the Hope that their *Redemption* draws nigh. I remember *R. Kimchi* upon *Hosea*, and others elsewhere speak of a great *Teshubah*, or *Repentance*, as preparative to their *Restoration*; and upon *Esay* 59. 20. they say, *Conjuncta est pœnitentia redemptioni*. But for the Spirit and Temper of the *Jews* and of their Writings, it seems very distant from the Holy Religion advanced by our Saviour in the World. There is very little Sense and Savour of what is divinely Moral in their Writings. The *Pythagoreans* and *Platonists* were by many Degrees more εὐδετοί εἰς βασίλειαν τοῦ Θεοῦ, fit and disposed for the Kingdom of God, and seem'd to have a more inward Apprehension and hearty Relish of what was Vertuous and Divine; their Conceptions were more generous, and
more

more expressive of what is worthy and perfective of the Soul: Whereas there is a great Silence in the *Jews* Writings about what is Practical, and refers to a Life exemplary in Goodness; they speak in the Scripture-Phrase, but it is about the lighter and lesser Matters of the Law; they run out into fond Nicities about *Letters* and *Words*; they are great Self-lovers, priding themselves in the *Privileges* of their Nation; and are very unspiritual in their Thoughts of *Messias*, and the Good the World was to receive by Him. The Best Thing of them, and their Writings, is that which relates to Customs and Antiquities, which are of Use for the understanding of the *Scripture*. The more their *Dogmata*, their Spirit and Notions are known; the better is a Christian enabled to deal with them. It must be a mighty Spirit of Humiliation and Repentance poured out upon them, that must make such a People *ready for the Lord*; whose Principles and Practices are so undivine, so distant from the Spirit of Christ, and the Best Rules of the Best Life delivered by Him, the Great Prophet and Best Teacher of Souls.

Having Occasion lately to look into Dr *Lightfoot's* *Hora Hebraicæ & Talmudicæ Impensa*, 1. *In Chorographiam terræ Israeliticæ*. 2. *In Evangelium S. Matthæi*, printed at Cambridge about 3 or 4 Years since; I thought that when you have Occasion to write to *Leyden*, it would be very acceptable for any one to inform *Cocceius* of it: For (if he hath not seen it) the First Part of it, viz. *Centuria Chorographiæ*

graphica might be of some Use to him in his Edition of *Josephus*, because much of *Josephus* is referr'd to all along, and further explain'd out of *Hebrew Antiquities*, which make mention of the several Places in *Jerusalem* and the *Holy Land*; especially those Books of *Josephus de Bell. Jud.* are continually referr'd to in this Treatise.

I have seen Mr Pocock's *Tograi*; a short *Arabick* Poem, with his *Notes* upon it, which yet are most *Grammatical*. The lofty Strain of the *Eastern Nations* is discernible in it. There is also added to it *Profodia Arabica*, a new Work, by Mr Clerk, who had a great Stroke in the *Biblia Polyglotta*. And I was much pleas'd to read in the *Preface*, that very shortly will be extant, by the Labours of Mr Pocock, *Gregorii Abul-Pharagii Historia Dynastiarum*; a Specimen of which Mr Pocock published Ten Years since. The Character of this *MS. History* is thus given by *Abraham Echellensis*; *Gregorius Abul-Pharagius, vir suâ etate doctissimus in Historiâ Dynastiarum, non solum diligenter disertèque Principum gesta describit, & rerum varios eventus & successus ab Orbe condito ad sua tempora enarrat; sed & peculiari quadam Sectione recenset, quinam sub singulis Principibus floruerint Viri in Scientiis illustres, quenam & quâ linguâ ediderint Opera, eorumque Apothegmata & præclara Facta inserit.* So *Abraham Echellensis Maronita, Syriacæ & Arabicæ lingue in Acad. Parisiensi Professor.*

I do (as you) resent Dr *Castell's* Condition and Merits. As for my self, whom you also reflect upon; If God will use such a *Nothing* as I am, I have devoted my self to the seeking and endeavouring what may be for the Good of Men, and the Advancement of that *Knowledge* especially which is κατ' εὐσέβειαν. I measure and value the *Excellency* and *Worth* of things by their Respect and Tendency to the *Best End*.

I have filled all this Paper. I conclude with the Assurance that I am

Yours, J. W.

Febr. 24. 1661.

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